

THE  
CHRISTIAN REFORMER.

No. CXX.]

DECEMBER, 1854.

[Vol. X.

SOME ACCOUNT OF THE RELIGIOUS CONDITION OF THE PAYS  
DE VAUD AND GENEVA,

IN THREE LETTERS FROM REV. J. J. TAYLER, B.A., PRINCIPAL OF  
MANCHESTER NEW COLLEGE, LONDON, TO THE EDITOR.

LETTER II.\*

Clarens, September 12, 1854.

MY DEAR SIR,

IN strong reaction against the religious indifference and scepticism, and the general ecclesiastical somnolency, which prevailed in the time of our fathers and grandfathers, before and during and after the great French Revolution—during the whole, indeed, of the latter half of the eighteenth century—there has sprung up, as you are well aware, within the last five-and-twenty years, a revival of religious earnestness in most of the Protestant churches of the continent, as well as in our own Establishment, which dates, however, the commencement of the Evangelical spirit, as it is designated, from a still earlier period. This is certainly a very consolatory phenomenon, as it shews what an inherent *vis conservatrix* there is in Christianity, and how little ground we have for the apprehension, that it will ever perish from the earth: but it is a significant fact, which every one must have noticed in the history of Christianity, that these religious revivals are constantly associated with a passionate recurrence to those doctrines of human sinfulness, and of the necessity of direct mediatorial agency, to which the theologies of Augustine and Calvin have given so exaggerated and morbid a prominence; as if it was by this strong appeal to their moral consciousness, and this awakened sense of immediate dependence on the living God, rather than by the dispersion of mysteries which simply perplex the logical intellect, that men who have fallen into vice and irreligion need to be aroused, and must pass on, as by an inevitable transition-process, to a purer, freer, more expansive and benevolent faith. A change of this description—accompanied by a certain dogmatic narrowness and intolerance, which has placed it in unfortunate antagonism to the intellectual and scientific movement of the age—has been coming for the last quarter of a century over the most serious and devoted portion of the Vaudois

\* Continued from p. 661.

Church. The change would probably have sprung up under any circumstances; but there can be no doubt, I apprehend, that it has been encouraged, if it was not originally excited, by foreign influences—by the efforts of our English Evangelicals to revive what they regarded as the spiritual deadness, and arrest the heretical tendencies, of the continental churches. Such exertions were well meant; I do not question the sincerity and religious earnestness in which they originated; I have a large toleration for all genuine expressions in speech or act of a living piety; to me, anything is more tolerable than spiritual death: but I may still doubt the wisdom and propriety of the general policy of this proselyting party. It is a very difficult thing to judge of the actual religious condition of the inhabitants of another country, bred up amid influences and under institutions which we very imperfectly comprehend—their whole outward life, all that strikes the eye of a foreigner, fashioned by a state of manners and a tone of thought which, however repugnant to our conventional proprieties, may clothe quite as much purity and love and faith within the breast as exists among ourselves. At all events, there is presumption and no little spiritual pride, of which many well-intentioned persons are unconsciously guilty, in assuming that their doctrinal apprehension of Christianity—often, it must be remembered, a mere accident of their education or their circumstances—must be accepted by all their fellow-creatures as the absolute and infallible type of divine truth; and there is cruelty, and a direct infraction of the Christian law of love, in breaking up, for these dogmatic differences, the peace and harmony of families, and fomenting in weak and sensitive minds fearful suspicions of the acceptance with God, and the final salvation, of many an honest soul and consistently virtuous life. Such effects, however, have followed this religious movement. An intelligent lady, who, from her position as the wife of a Vaudois clergyman, not habitually resident in his native country, had full opportunity of forming an impartial opinion, told me the other day, that Lausanne is even now filled with the bitterness of religious disputation. Such religious tendencies, if they had gained the upper hand, were obviously inconsistent with the harmonious working of a National Establishment, intended to embrace many varieties of individual belief: they must either dominate it, or be themselves shut out.

This party, in its leading dogmatic views, and more especially in its tendencies towards a final separation of Church and State, was powerfully represented by the genius and virtues and high literary accomplishment of the late Alexander Vinet, Professor of French Literature, and at one time of Theology, in the Academy of Lausanne. Five-and-twenty years ago, I read with great admiration—but with a feeling, even then, that he had not fathomed the whole depth of the subject—his celebrated essay,



“Sur la Liberté des Cultes,” sent me by a friend from Geneva, which gained the prize offered by a French Association then existing for the promotion of Christianity, and which was announced, on the day of adjudication, as the successful memoir, in an eloquent eulogium by no less eminent a person than M. Guizot. The opinions of so distinguished and excellent a man have naturally had much influence in the country of his birth; though I understand M. Vinet has not succeeded in inducing any considerable number to adopt the whole of his views, which go to an entire, absolute and irrevocable separation of Church and State. Assuming a strictly dogmatic Christianity as his premiss, M. Vinet argues from it with the consistent and inflexible logic which is one of the most striking characteristics of the Romanic mind, regardless of historical conditions, as if the principle he assumes, were the sole element in the composition of our social state. Though I think Vinet was fundamentally wrong in his dogmatic definition of Christianity, and regard this as the source of what is least satisfactory in his theory of a Church, yet his mind was naturally anything but narrow and rigid. Subject to the restrictions which his fundamental assumption imposed on him, he has argued all the points of his many-sided case with uncommon boldness and freedom, and a delightful geniality of spirit. His style is brilliant and forcible, full of feeling and vivacity. M. Haldimand told me he considered him the most effective lecturer he had ever heard. In his course on French Literature, published since his decease, there are two admirable critiques on the character and writings of Voltaire and Rousseau, which, without at all disguising the strong Christian convictions of the writer, render full justice to the genius and estimable qualities of these extraordinary men, and display a breadth of view and generous candour of judgment, which should teach some *soi-disant* liberals not to consider the power of fair and liberal criticism as necessarily confined to their own theological school. Vinet died early,—a victim, probably, of the religious conflicts and disquietudes of his country, acting on a sensitive organization and delicate frame. He is buried in the beautiful little cemetery which lies on the slope just above Clarens, in full view of the mountains and the lake, where a simple monument marks his place of mortal rest.

While these Evangelical doctrines, with their logical consequences, were gradually making progress under such honourable auspices, especially among women, they were far from meeting with general approval among the whole Vaudois population. To many, this religious movement was very distasteful. The inhabitants of the canton de Vaud are naturally of a gay and lively temper, fond of the dance and the song, impulsive and ardent, but somewhat indolent and averse from care, full of that festal lightheartedness which we might expect among a people living

under such sunny skies, and among hills clothed with the laughing vine. But they are innocent and affectionate, and warmly attached—more from a kind of instinct than from any deep reflection—to the religion of their fathers. It may be conceived, therefore, that, with many, a form of religion which was strange to their habitudes—which wore an aspect of gloom and austerity, and seemed to frown upon gaiety—would not be very popular. In many parts of the country, the new religious phenomenon was familiarly designated by the unseemly *sobriquet* of the *bête noire*. It is needless to add, that those most vehemently opposed to it, were the most thoughtless and the least moral part of the population. But they expressed without reserve the *natural man*, which should have been judiciously considered in all attempts to reform and reclaim it,—that “*sauvagerie primitive*” which the organs of the revolutionary government alluded to, as some excuse for the outbreaks of violence which occasionally assailed the meetings of the pious.

In the mean time, ideas of political reform and social regeneration, accompanied by sharp and bitter questionings of old beliefs and the established order of things in Church and State, were fomented by the influence of the French and German press, in minds of partial education and commencing enlightenment,—minds in which mere intellectual activity was more predominant than the religious sentiment; and thus a strong antagonism was developed against the tendencies that were cherished by the more evangelical members of the Church, and especially by such as sought aliment for their religious fervour in private assemblies of the faithful or *oratoires*, outside the recognized services of the Establishment. In this sceptical, innovating party, not uninfluenced by Socialist theories which were at that time in the zenith of their transitory fame, lay the moral elements out of which the revolutionary government of 1845 was constructed, under the conduct of a man of unquestionable ability, but of decided ambition, M. Druet, more than suspected of being strongly imbued with Socialist ideas, and of a determination to put them in practice by introducing a system of rigid and uniform centralization in Church and State. It must be obvious, that when a government founded on such principles, and a church actuated by the spirit I have described, came into juxtaposition, an explosion must be the consequence. For the clergy, almost to a man, were zealous conservatives. Even those who were not inclined to sympathize with the “Methodistes,” as the more evangelical were called, and looked with no favour on dissidents and the holding of separate religious assemblies, still entertained high notions of ecclesiastical independence, were strongly attached to their ancient creed and discipline, and prepared to resent with vehement indignation any infraction on what they deemed the integrity of their ministerial functions. It must



be confessed, the sacerdotal spirit was not wholly extinct in the Vaudois clergy. On the other hand, the animating spirit of the new government was one of implacable hostility to the clergy, as utterly opposed to all those principles which it was most anxious to establish, and especially to the most earnest and devoted amongst them, as cherishing that feeling of dislike and opposition in its utmost intensity. The materials of combustion were widely spread; a spark only was needed to ignite them. The occasion of a rupture soon offered itself. The form of its manifestation was comparatively unimportant. It is no want of charity to suppose that the government, impatient to carry out its own specious theories, had resolved to get rid of and suppress the least compliant, i.e. the most conscientious, portion of the clergy. In its passionate prosecution of this purpose, it sacrificed all its professions of liberty, fraternity and equality; violated those fundamental principles of natural justice and religious freedom which the President himself, M. Druey, had on former occasions eloquently advocated; and exhibited to the world, in the middle of the 19th century, the monstrous spectacle of a government, acting in the name and constituted by the suffrages of the people, taking up once more the rod of the religious persecutor, which we all supposed had passed away with the priests and tyrants of former days;—attacking in the sanctuary of their homes, imprisoning and fining, the most exemplary and moral of their fellow-citizens, for the simple crime of reading and explaining the Bible in each others' society, and worshiping God according to the dictates of their consciences.

The first open collision arose from the following circumstances. After the Vaudois revolution in the early part of 1845, most of the clergy had given in their adhesion to the provisional government as a government *de facto*, though some of them in terms so little satisfactory, that they were suspended from their ministerial functions by the Council of State, without the intervention of the forms prescribed by the Constitution. This was an arbitrary act, which naturally excited the fears and suspicions of the clergy, and led to unsatisfactory appeals and rejoinders, which only exasperated the ill blood between the Church and the Government. The offence was increased soon afterwards by the introduction of a measure into the Great Council, and supported substantially by M. Druey, for withholding all public salary from any minister who officiated in private religious meetings. At the same time, petitions in the interest of the government poured in against the "Methodist assemblies." All this was naturally regarded as part of a deliberate and systematic attack on religious liberty, and some ministers were already meditating their retirement from the National Church. But the dissatisfaction of the clergy was brought to its height by the government requiring them to read from the pulpit during the hours

of divine service, on Sunday, the 3rd of August, a proclamation, in which they submitted to the whole Vaudois people two questions: first, whether they accepted the Constitution agreed on by the Great Council; and secondly, in case of their acceptance, whether they would replace by a new election, or perpetuate to their legal term, the Great Council and the Council of State already in existence. Many of the clergy resisted this demand as illegal and unconstitutional. The government, on the other hand, enforced it, as necessary to give due publicity to a solemn appeal to the nation; but they probably anticipated that the party among the clergy most obnoxious to them would prove refractory, and might thus be forced into secession. Neither the clergy nor the government would abate their respective pretensions, or give way; and the event which the government foresaw, and perhaps designed, ultimately took place. There was nothing, it seems to me, in itself particularly objectionable in reading for once from the pulpit, in a great political crisis, a public document which had a most important bearing on the whole moral and social condition of the country, by men occupying a recognized official position under a government which they acknowledged *de facto*. The objection appears to have been founded on that ultra-spiritualism which draws a line of impassable separation between the interests of this world and those of the next, and distinguishes unnecessarily and mischievously the duties of the citizen from those of the Christian. Nevertheless, as a question of religious conscience many of the remonstrant clergy, I have no doubt, honestly regarded it. They looked on the reading of the proclamation as a desecration of the house of God. Rather than comply, they withdrew, with many of their hearers, from the church, and allowed the civil officers of the government to read the offensive paper from their vacated pulpit. On the other hand, the government, in point of law, were decidedly in the wrong. By an express article in the ecclesiastical constitution of 1839, the clergy were exempted from the obligation of reading any official documents in their pulpits, but such as concerned the Church and were strictly of a religious nature. The sophistry with which the government attempted to evade the force of this enactment in their correspondence with the protesting ministers, was most gross and palpable. The conduct of the clergy in this matter was brought before the *classes*, a kind of spiritual courts established in the several *arrondissements* into which this canton is divided, and they were universally and unanimously acquitted of all illegality, and their resistance affirmed to rest on clear constitutional rights. The case was again submitted to a number of the most eminent jurists in Lausanne, who confirmed the sentence of the classes, and declared that the clergy, in refusing to read the proclamation, were plainly within the limits of the law. But nothing could subdue



the dogged determination of the government; and their inflexible pertinacity on this point shews the reckless and arbitrary spirit in which they were determined to carry out their own views, and to trample on the rights of an influential and most respectable minority. They had taken a position from which they must either recede or advance to open persecution. They chose the latter alternative. They sought, and they obtained, from the Great Council, which shared their views, full and extraordinary powers (*pleins pouvoirs*) for the administration of ecclesiastical affairs. The liberties of the Church were gone; its doctrine and its discipline entirely at the mercy of its civil governors. Undoubtedly the government was well aware that they would be supported in their tyrannical proceedings by a powerful mass of public opinion without. In the height of the conflict, the petitions which implicitly approved the conduct of the Council of State and condemned that of the pastors (I speak on the unexceptionable authority of the "*Précis des Faits*," published by order of the ministers themselves, p. 49), much exceeded in number those that were presented on behalf of the clergy: the former contained 15,200 signatures, the latter only 11,400, and of these nearly one-half, that is, 5384, were the signatures of women.

The result of all this was, that ultimately about 180 pastors, that is, about two-thirds of the whole officiating clergy of the Vaudois Church, became what is called *démissionnaires*, resigned their cures and closed their official connection with the Establishment. Some who had at first seceded, on further thought recalled their *démission*, and re-entered the State Church. Others, again, who had determined to retain their post, afterwards abandoned it, when they saw the persecuting spirit in which the government conducted itself towards the seceders. The majority of those who felt themselves compelled to this act of secession, had not embraced the full doctrine of M. Vinet respecting the separation of Church and State; but, like Dr. Chalmers and the originators of the Free Church of Scotland, were attached to the principle of an Establishment, and, it is believed, would gladly at the present time resume their places in the Church of their fathers, if they could obtain any reasonable security for its freedom and independence. As an immediate consequence, the Church of the Pays de Vaud, and the Academy at Lausanne, which was its associated seat of learning, have been shorn of their honour and their strength. Men of character and principle, scorning to become the supple hirelings of a tyrannical government, have relinquished their functions in disgust, and their vacated places have been filled by such inferior spirits as could be attracted by the prospect of a subsistence from any part of France or Switzerland. The old residuary Church of Vaud is at present a mere wreck. You will doubtless have been struck with the parallelism between the

conduct of the Vaudois clergy in refusing to read the government proclamation, with that of our seven bishops in the reign of James II. The parallel has not passed unnoticed in the discussions here. It is not a little extraordinary, that we should have to put the acts of a popular government in a Protestant country at this time of day, on the same line with those of the last and worst of the Stuarts. The situation of the ejected clergy has excited, I need not say, the deepest sympathy throughout Protestant Europe. Addresses of consolation and encouragement have poured in upon them from all quarters. The members of the Free Church of Scotland have transmitted them pecuniary aid. The acts of the government have met with the strongest disapproval from other governments, including our own through the medium of Lord Aberdeen when he was minister of foreign affairs. What the final issue will be, time only can shew—possibly the establishment of a form of permanent Dissent; for the silenced ministers are now permitted to speak; open persecution has ceased; and the seceders hold their religious meetings without interruption from the police, or the tolerated violence of ignorant and irreligious mobs. Two inferences are obviously deducible from this melancholy history: first, that no narrow dogmatic creed can in this day be made the basis of a church that pretends to the character of national; and secondly, that, if the adherents to such a creed desire to worship apart by the side of a national communion, they should be allowed to do so in peace. The almost universal predilection for some dogmatic form of Christianity in all sects, appears to me to render it certain, in the present state of religious belief, that wherever reform proceeds at all, it must take the form of multiplying Dissent, and tend finally to the total separation of Church and State. I do not anticipate this, though perhaps an inevitable result, as by any means an unmingled good. It can hardly fail to draw after it some loss of the calm depth and noble repose of religious philosophy and Christian learning. By descending too readily to the immediate demands of the popular taste and capacity, it will probably obscure that broad and expansive catholicity of spirit in which the brightest lights of the Christian Church have ever loved to dwell. Its benefit to truth, in the largest sense, is open to some question; for it rather fosters the spirit of disputation which perplexes, than the quiet, patient and continuous thought which is necessary to develop it; and, by fixing men's minds on the points which separate rather than on the affinities which should unite them, it involves something like the infinite divisibility of religious belief. This may be, perhaps is, a process through which the religious experience of humanity must pass on in its road to a better state. But I feel certain that the much vaunted principle of the Separation of Church and State is not the solution, but simply the opening, of the whole question. Its worst issue would be,



that men, weary of fruitless wrangling and craving religious peace, should once more give themselves up in despair to the domination of a priesthood stronger and craftier than their fellow-worshippers. Its best, that Christians of every varying sect and name, selecting what is common and vital as the principle of their religious sympathy, and reserving what is peculiar for the wants and tendencies of each individual soul, should spontaneously organize themselves into churches truly national and universally Christian. This would be the euthanasia of our endless sects. I shall send you a few remarks on Geneva in my next; and remain, dear Sir, yours truly,

J. J. T.

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LETTER III.

*Clarens, September 13, 1854.*

MY DEAR SIR,

Although my permanent residence has been at the upper end of Lake Lemman, I paid a visit of a few days, in the beginning of this month, at Geneva, where I had several letters of introduction to deliver. Geneva and Vaud are strikingly distinguished. Geneva resembles an old Greek republic, in that it is essentially a city with a small surrounding territory. Its significance and value in our modern European civilization result from the fullness and activity of its city-life. Vaud is a rich pastoral and vine-growing district; and though it has a refined and cultivated capital as its seat of government, which has been the residence of many men distinguished in science and letters, yet its moral resources lie in a numerous peasant proprietary, many of them rich, who combine with their republican simplicity and independence that conservative tenacity of old ideas and old usages, which has distinguished in all times and countries the cultivators of the soil. Within the last few years, the storm of extreme radicalism has swept with revolutionary effect over both Geneva and Vaud; but it has probably worked a deeper and more irremediable change in the former community, from its acting on a concentrated and intensely excitable town population: whereas the rural Vaudois, though they may be strongly disturbed for the moment and roused even to violence by an appeal to their native instincts or rooted prejudices, will not be easily diverted from their ancient habitudes and the somewhat slumbrous uniformity of their peaceful occupations. Geneva is placed in a critical corner of Europe, where the rarest extracts of its diversified civilization from the South, the West and the North, have been potently combined; where the most eminent men of all countries have found a harbour from persecution; and where a focus of intellectual light and heat has been kindled, that even now, under altered circumstances, still acts with a vivifying in-

fluence over the whole continent. In Vaud, though the picturesque old châteaux which are scattered over its surface attest the existence of a former aristocracy, and were many of them the residence, in the last and preceding centuries, of the haughty *baillis* of Berne, the native gentry are greatly reduced, and in many parts almost extinct. Commerce, and that chiefly in wood and wine and the products of the dairy, is confined to a few small towns, Vevey the principal of them, on the shores of the Lake. There are some districts—that where I am now living, all round Montreux, is one of them—in which, I am told, a native gentleman is hardly to be found; the whole of the land being in the hands of the peasantry, who are so tenacious of it, that they can rarely be induced by any considerations to part with a single rood. When I speak of gentry, I mean of course native, hereditary gentry, *gentilshommes du pays* in the old sense of the term, and do not include importations from other parts, of which there are several—rich bankers from Geneva and elsewhere having built themselves beautiful villas on the shores of the Lake. I know the subject of peasant proprietors, as contrasted with tenant farmers, is a *quæstio vexatissima* among political economists. Sismondi and Macculloch would be quite at issue on the condition of the population of Montreux. I do not undertake to discuss, much less to settle, it here. I have no doubt Mr. Chadwick would be beside himself, if he witnessed the profligate waste of liquid manure in the Vaudois villages, and talk of cholera and the necessity of a sanitary commission, on encountering the endless diversity of evil odours which have subsisted for generations in undisturbed possession of their large, old-fashioned and most picturesque-looking houses. A first-rate farmer from Lincolnshire or the Lothians would, I dare say, find much to object to in the mode of cultivation, the state of the fences, and the structure of the carts and barrows and other rural implements, which seem even to me primitive enough. I am no judge of such matters. But the people apparently have enough to live on, and are content and happy, and that is the sight which a moralist loves to dwell on. Change must come even here; antiquated usages must give way to such as are more rational; all the distinctive peculiarities of race and district will and must gradually disappear. The vast and increasing influx of strangers, steam-boats, electric telegraphs (there is one all along the shores of the Lake), and the new roads which the governments are opening even into parts previously inaccessible to carriages, must certainly in time, and before long, produce all this. May the people, while this great transition is accomplishing, be as simple-hearted, as innocent and as happy as they are now!

Geneva and Vaud are as much distinguished in their situation, as in the genius and character of their inhabitants. The scenery around Geneva, though *riant*, and in clear weather favoured



with a view of Mont Blanc, is comparatively flat: that of Vaud runs up into lofty mountains where the chamois still harbours, and borders on the region of the high Alps. A friend of mine poetically called the former an idyl, the latter an epos. I think, however, that the situation of Geneva is unreasonably depreciated. Visiting it once more after an interval of thirty years, even from this grander end of the Lake, I thought the approach to it, under the brilliant light of a summer's evening, very striking. Yet I should hardly have recognized it again. Revolution had been busy everywhere. The old fortifications had almost entirely disappeared, and large piles of handsome building, to me quite new, lined the quay which borders the end of the Lake. I was fortunate enough, during my stay, to become the guest of a very amiable family, occupying a delightful *campagne*, or country-house, a short distance from the city, on the shores of the Lake, and in full view of Mont Blanc and the Savoy mountains; who exhibit an admirable specimen of the old Genevan society, combining cultivation and refinement with great simplicity of manners and an inexpensive, unostentatious mode of life. They regretted to me the gradual decline of the old Genevan manners, and the inroads of luxury and the love of display. I found two sentiments strongly predominant in the mind of these estimable people, whose views on subjects of religion and society were liberal and enlightened: dislike of the principles and means by which the extreme radicals had effected the late revolution, and a dread of the moral influence they might exert on the future character of Genevan citizens; and next, a deep conviction of the necessity of renewed religious earnestness and activity to meet these evils, and encounter on one hand the prevalence of a Voltairian unbelief, and on the other the efforts of Catholic proselytism among the less instructed classes. Men of long-established influence and character, wise and enlightened liberals, friends to progressive reform, had all been displaced from the Council and the Government, to make room for parties whose chief recommendations to office were their readier yielding to every blast of the popular will. My host and all his old political associates were out of office, and expected ever to remain so. I must do my friends the justice to say, that these sentiments did not seem at all to proceed from disappointed ambition, as they cheerfully admitted the good intentions of the more honest radicals then in power, successors of the more ambitious and less scrupulous men who had inaugurated the revolution. An old friend, whom I had known in England twenty-five years before, a stanch and intelligent liberal, had become, I found, a strong conservative in Genevan politics; not that his principles had undergone any change; they were essentially the same; but he had to deal with very different men. He told me that, when he left business and came to settle in his native town, Geneva was the happiest

and most prosperous community in the world. Industry and art were flourishing; the different classes of society lived in harmony with one another; the public finances were well administered, and the public instruction perhaps unrivalled in Europe. But men are sometimes ruined by the restlessness which uninterrupted prosperity engenders. An unprincipled and ambitious man of ruined fortune and most profligate habits, aided by revolutionary influences imported from without, working on the envious and repining discontent of a certain portion of the population, upset this state of things, and introduced a government of ultra-radicalism. All the institutions of the republic were affected. Even the Academy did not escape. Men of an European reputation for science and letters retired in disgust; and persons of extreme principles, avowed Atheists, whose governing maxim was, Let us eat and drink, for to-morrow we die, were fetched from every part of Europe to fill their place. Such was my friend's account; and he is one on whom I could rely; for his inmost heart is liberal, and he measures his words before he speaks. In one respect, the chief of the Genevan revolution is less open to censure than M. Druey at Lausanne. He has left unfringed the principle of religious liberty—has rather given it a greater breadth than it had before. His own interest and right principle coincided in this instance. He was glad to strengthen himself by the new suffrages of the Catholics. Geneva, by throwing down its ancient fortifications, seems, as it were, to have opened itself to the whole world, and to have lost its exclusively Protestant character. I saw several Catholic priests walking in full costume on the quays, and for the moment fancied myself in Belgium. In the city of Calvin, of the five members of the Council of State three, I believe, are at this moment Catholics, and of these three one is President. But they are strongly opposed to the pretensions of the priests, and the religious liberties of Protestants are, I was assured, perfectly safe in their hands. Good comes out of evil, though it may be tinged with a little prejudice. There is nothing like antagonism for putting men's faculties in action and quickening progress. The dread of Catholicism has roused all the latent religious earnestness of Geneva. Lectures have been delivered to crowded audiences on the principles of the Reformation. The instruction of the young and of the humbler classes has been prosecuted with a new zeal. Invitations have been given, and opportunities afforded, to inquiring Catholics to make themselves acquainted with the Scriptures and the leading Protestant doctrines; and the result has been—not in this, as in so many cases, to be ascribed to interested motives (for in Geneva, at the present time, there are as many worldly reasons against as for quitting the Catholic faith)—a continual accession of converts to the Protestant Church.



Geneva has many points of resemblance to what I have heard and read of the city of Boston in the United States. There is the same union of religious earnestness with intellectual cultivation, of republican simplicity of manners with a marked predilection for historical traditions and distinguished names; the same prominence given to religious interests; the same respectful consideration and high social position of the clergy,—not from their wealth or worldly greatness, for their salaries, I believe, are moderate, but for their office and mental culture and intimate relation to the moral condition of society, connected as many of them are by intermarriage with some of the leading families of the republic. Geneva abounds with religious associations and religious agencies of every description, especially since the reaction to which I have referred. The ladies are particularly active in these good works of benevolence and piety. They have set on foot recently, in addition to the older institutions, Sunday Schools and Infant Schools for the religious instruction of the children of the humbler classes, and founded Reading Societies and Visiting Societies for the circulation of sound instruction and a wholesome literature. There is a system of religious agency of this description established in every parish in Geneva, in which the pastor takes a leading part and is the natural head. I found the ladies, in the excellent family where I was a guest, deeply interested and working heartily in the promotion of these benevolent objects. The daughter of Professor Cellier was the originator of many of them, and is regarded as the animating soul of this philanthropic movement. There is certainly much to encourage us everywhere in the religious aspects of the times, amidst much apparent discord and dissolution; a silent leavening of society, through the agency of all sects and churches, with the true spirit of Jesus Christ. An inestimable Italian family, with whom we are here residing *en pension*, tell me that institutions resembling our Ragged Schools have recently been set on foot in the kingdom of Sardinia, chiefly through the exertions of benevolent and devoted ladies of the educated class; and that the better portion of the Catholic clergy look on them with favour and give them all encouragement. One of the most important of the Genevese Societies is that for the assistance of Protestants dispersed in Catholic countries (*Société Gènevoise de Secours Religieux pour les Protestants Disséminés*), closely allied in its general object with the “Gustav-Adolph’s Verein” in Germany. I have the “Rapport” of this society for 1853, given me when I was in Geneva. This, with the “*Annuaire Religieux de la Ville de Genève pour 1854*,” containing an account of all the religious services and institutions of the city, I will put into your hands on my return. A short analysis of their contents might interest the readers of the Christian Reformer.

I arrived at Geneva at an interesting season, on the eve of one

of the four annual celebrations of the Lord's Supper, when the young people of the several parishes, having completed their course of catechetical instruction (which is full and prolonged, and very properly much insisted on in this Church), are admitted to communion for the first time. You know, dear Sir, what importance I have long attached to this pastoral work; how anxious I have been that we should introduce some regular system among ourselves; and with what satisfaction I found the same idea entertained and enforced by our excellent friend, Mr. Kenrick. I was truly glad, therefore, to have an opportunity of being present at this ceremony. I accompanied the friends with whom I was staying, at an early hour to the church of St. Gervais. It is an antique-looking edifice, with huge projecting galleries, and possessing no architectural beauty whatever; but it is of large dimensions, and was crowded in every part. My friends assured me there could not be less than 2500 people in the church, of which at least a third were men. This last was an unusual circumstance, and considered a good omen,—a sign of reaction towards a more healthy state of public feeling. The gentlemen who accompanied me, took me to an excellent place, just fronting the pulpit, in the benches appropriated to the magistracy of the city. I had of course no business to be there, but as these *messieurs*, my friend observed, were mostly *incrédulés*, he was sure we should not be disturbed. Before the service commenced, I had time to look about me. Just over my head, on an adjoining pillar, was the following interesting inscription: “*Souvenirs du Jubilé de 1835 (the tercentenary of the Reformation). Les Citoyens de St. Gervais à leurs descendants de 1935.*” But I was at length diverted from such observation and its accompanying reflections, by a voice from the pulpit. A young man with long bands, a theological student from the Academy, had opened the service (the usual practice here) with reading the Scripture lesson for the day. The ministers of the city preach in rotation at the different churches, a printed list of services being circulated among the parishioners at the close of every week. It so happened, that I had heard the sermon on this occasion the preceding day in the cathedral of St. Pierre, where there had been a preparation service on the Saturday afternoon. I was able, therefore, to follow it very well. It was good, particularly in the earnest exhortation at the close; but to my taste it was too rhetorical, and its delivery far too theatrical, and evidently studied. I was stupid enough to prefer the quiet, simple earnestness of the good pastors of the “*Eglise Libre*” at Montreux. However, it certainly produced effect, for the people were very attentive. To the right of where I sat, in a bench appropriated to them by an inscription on its back, were three members of the “*Venerable Compagnie des Pasteurs,*” all of them young or middle-aged men, who were to take part



in the approaching ceremony. At the close of the sermon, these gentlemen, with the officiating minister, took their station by two long tables with the bread and wine, covered with a white cloth, on each side of the pulpit, two ministers at each table. Having first communicated themselves, they distributed the elements to the congregation, as it defiled successively in front of the tables, one minister giving the bread and the other the cup, each act accompanied by the appropriate words of Scripture. In the other Genevan churches, the men communicate first and the women afterwards; in St. Gervais, the two sexes partake of the bread and the wine indiscriminately, as they happen to sit in the church. This peculiarity arose from the following circumstance. During the frequent wars with Savoy which followed the establishment of the republic after the Reformation, a female citizen of the parish of St. Gervais distinguished herself by some acts of uncommon valour in a sudden attack on the city by the Savoyards. When all was over, and the magistrates wished to signalize her patriotism by some mark of distinction, she asked, in preference to everything else, that the women of her parish should henceforth be allowed to communicate at the same time with the men. This good lady had evidently a prevision of our modern associations for asserting the rights of women. What I may call the material part of this ceremony, was a little too long and fatiguing; though, from its novelty, and the sight of such a crowd, it interested and affected me. I prefer our more frequent and quieter communion. I thought it an omission, too, that there was no particular recognition in any part of the service of those who then communicated for the first time. They were lost in the crowd, and communicated along with the rest. An opportunity of most solemn impression seemed to me thus lost, which, in any efforts of ours to build up a similar kind of service in our churches, I do trust we shall keep steadily in view. In this respect, the Lutheran confirmation, at which I remember to have once assisted many years ago at Göttingen, seems to me a more impressive and edifying ceremony than the "grande communion" of Geneva. In the afternoon, I attended worship at the Madelaine, the largest church in Geneva, and interesting as being the first in which the doctrines of the Reformation were preached. Owing to my distance from the pulpit, and the preacher's dropping of his voice at the close of his sentences, I caught very little of his discourse, which I much regret, as he is considered one of the best of the young preachers.

In regard to preachers, I was rather unfortunate, the best and the most eminent, particularly MM. Munier and Martin, having discharged their parts in the services of this annual celebration during the previous week. I was particularly sorry not to hear the last-mentioned gentleman, and what I saw of him in society one evening increased my regret. He is a very interesting man,

full of animation and originality in his discourse, of a truly catholic spirit in his theology; heartily rejoicing in the exemption of the Genevan Church from a dogmatic creed, and expressing his full conviction that the intercourse of Christians at the present day should be guided rather by the sympathies which unite, than the speculative points which divide, them. He inquired with some apparent interest after the state of Unitarianism in England. His history is remarkable. In his youth, he served in the army of Napoleon, and fought at Waterloo. He has published, without his name, some interesting reminiscences of the scenes of his military life, in a charming little volume, entitled, "*Voyage d'un Ex-officier: Fragments d'une Correspondance Familière: Paris, Cherbuliez, 1850.*" His preaching, I am told, is distinguished by its earnestness and simplicity—its vivid apprehension of the realities of human life—its profound conviction of the necessity of religious faith for the consolation and guidance of the human soul. When he entered the Academy to prepare himself for the ministry late in life, his first compositions, so one of the ancient professors told me, were distinguished by the same character of reality and earnestness. I have no doubt he owes this in some measure to his own living experiences. I have often thought some discipline of the same kind would be a capital termination to the academic studies of our own ministers—I do not exactly mean by slaughtering men, but by some living contact with the positive realities of life, teaching them how to translate the ideal *abstract* of the college into the *concrete* of the world as it actually is. It is an excellent practice of the Academy of Geneva, to send its young men, on the completion of their studies, before they enter on a regular pastoral charge, to act for some time as missionaries in connection with the "*Société de Secours Religieux*," of which I have already spoken.

The Theological Faculty of the Academy of Geneva is the only institution of the city which the radical storm hitherto has not touched. There are five Professors, who divide the different branches of theological instruction between them. Of four only I have any knowledge: Dr. Chenevière, who is the Rector, and Professor of Dogmatic and Controversial Theology; Professor Munier, who undertakes Hebrew and the Exegesis of the Old Testament; Professor Châstel, whose department is Ecclesiastical History; and Professor Cellierier, now retired from the functions of a teacher, who has the superintendence of the bursaries, and of the young men who study by aid of them, in connection with the Academy. M. Munier, to whom I brought a letter of introduction, was unfortunately in the country during my short stay. I caught a glimpse of him for a minute one day, as he was hastening with his carpet-bag to the steam-boat. Dr. Chenevière received me with great kindness and courtesy. I brought



him a letter and some books from a friend. He is a fine-looking man, past sixty I should conjecture, with a spirited manner and dignified bearing. I am inclined to think that he has strong sympathies with what we call the older Unitarian school. I found from conversation that he was a most determined anti-Calvinist, and I suspect is a somewhat sharp controversialist. He spoke with a kind of horror of the spirit of Calvin. "He would burn you," said he, "if you did not think as he did. *Ce n'est pas aimable, cela.*" He did not seem to me to speak very encouragingly of the prospects of his theology at Geneva just now. "Do your opinions make progress?" I asked. "*Pas beaucoup,*" was his reply. He very obligingly presented me on my departure with a copy of his essay, "*De la Prédestination et de quelques Dogmes Calvinistes combattus par la Raison, la Sentiment et l'Ecriture.*"

M. Cellerier, the author of the "Introduction to the Old Testament" translated by Dr. Wreford, and of the "Sermons" published in Dr. Beard's Selection, is a venerable old man, now in infirm health, but of most benignant aspect and manners, living with his amiable wife and daughter in a delightful *campagne* about a mile out of Geneva. He now only preaches occasionally. His eloquence, I am told, is distinguished by a sweet persuasiveness. Singularly enough, the parties who have chiefly urged him to publish sermons, are the clergy of the Anglican Church and the Unitarians. He told me he was busy preparing a popular edition of his "Introduction to the Scriptures." I just now mentioned that M. Cellerier has the superintendence of the bursaries attached to the Academy of Geneva. It is a curious fact, that these bursaries are the proceeds of a foundation created by our own Queen Anne, and augmented, I believe, by William and Mary, for the education of French Protestant ministers, during the bitter persecutions which followed the revocation of the Edict of Nantes. This fund has been exposed to frequent and imminent perils during the revolutions of the last century, and there have been periods when its very existence was kept a profound secret. Happily, it has been preserved untouched to the present day. I regard it as a most fortunate circumstance—of auspicious omen to the future interests of a genuine Protestantism—that so many of the men who fill the Protestant pulpits of France, and often rise to positions of great social influence in such cities as Marseilles, Lyons, Paris and Frankfort, should have passed in their early years through the liberalizing, enlightened and truly spiritual discipline of the Academy of Geneva. Of the fifty or sixty theological students who habitually resort to it, thirty or forty come from the south of France, supported by bursaries (averaging, I believe, about twenty-five pounds per annum) of English origin; and these students are distributed *en pension* among respectable families, where they are judiciously

watched over, and advised and counselled with paternal solicitude, by the benevolent Cellerier. My friend, M. Châstel, assured me, that among the ministers educated at Geneva, whatever might be their theological tendencies in other respects, there was generally the strongest appreciation of the right and privilege of free scriptural inquiry, and the firmest determination to resist the imposition of a creed,—a possibility, strange to say, not so utterly remote and out of the question as it might once have seemed to be. The theological course in the Academy of Geneva embraces four sessions, each, I believe, of nine months, like our own. During this course, while general scientific culture and theological learning are considered indispensable, especial attention is paid to the cultivation of the gifts of preaching and of pastoral influence. They complain, as we do, of the frequent imperfection of the scholastic preparation of the candidates for admission into the Academy. The French, in particular, are often very superficially grounded in the rudiments of learning; though such is their natural quickness, that they frequently make up for these deficiencies by the ardour and assiduity of their subsequent application.

I had much pleasure in the society of M. Chastel, the Professor of Ecclesiastical History, and passed the greater part of one morning with him. We had strong points of sympathy in our common studies, and still more, as I was rejoiced to find from conversation, in the close affinity of our views respecting the nature, influence and proper work of Christianity. He is extensively read in German theology, and, with the retention of a profound faith in Christianity and a spirit truly devout and serious, knows well the established and unassailable points of theological science, historic and dogmatic. I knew this excellent man four-and-twenty years ago, when he spent a day with me in Manchester. In the interval, I found he had risen to eminence and distinction in his peculiar department of learning. Two of his works have procured him a wide celebrity. One obtained the prize offered by the French Academy of Inscriptions and Belles Lettres in 1847, on the following subject: “*Histoire de la Destruction du Paganisme dans l’Empire d’Orient.*” The other, which received a similar distinction from the “*Académie Française*” in 1852, is entitled, “*Etudes Historiques sur l’Influence de la Charité durant les premiers Siècles Chrétiennes, et Considérations sur son rôle dans les Sociétés Modernes.*” My friend presented me with both these works, and I anticipate instruction and delight from reading them. M. Cellerier spoke of them in high terms, and assured me they were really “*savant.*” M. Châstel, who himself formerly filled the office of Librarian, took me over the Library and Museum of the Academy. The foundation both of the Library and of the Museum is due to the celebrated Bonnivard, whose place of long captivity in Chillon, celebrated by Byron, is before my eyes as I write. The Library of Geneva is one of



the interesting places in the world. You cannot enter it without seeming to breathe the very air of religion and learning. The space above the shelves is filled from one end to the other with the portraits of eminent men, illustrious for their writings and their labours from the era of the Reformation to the present day, who have all had a connection, more or less direct, with this great focus of Protestant intellect and energy—Calvin, Farel, Erasmus, Turretin, Scaliger, Budæus, Grotius, &c., &c., De Candolle terminating the noble series. Among these, no one can pass over a most striking and characteristic portrait of Des Cartes, anything but handsome, yet full of intellectual expression, representing, one feels sure, the very life of its extraordinary prototype. I had no time to inquire into the special value of this large collection of books; but it is rich, as most libraries of similar date and origin are, in the learning of the great controversies of the 16th and 17th centuries. It contains some very beautifully illuminated MSS., and interesting specimens of the handwriting of many distinguished men; among the rest, a large collection of the letters of Calvin, and a great number of sermons and homilies delivered by him in the churches of Geneva. The former (the letters) have been transcribed, and will be included in the entire correspondence of Calvin, Latin and English, which is now in course of publication by a French gentleman resident at Clarens, M. Bonnet, with whom I have the pleasure of being acquainted, and which will prove a valuable accession to our knowledge of the time of the Reformation. Perhaps the most curious and valuable relic among the MSS. of the Genevan Library, is a collection of religious pieces in prose and verse of very ancient date, but breathing the spirit of the future Reformation,—written in the old Vaudois dialect, and containing, along with the rest, the *Nobla Leyczon* which is supposed to be as old as 1100 A.D., and of which I remember to have read some extracts translated in Raynouard's Specimens of the Poetry of the Troubadours. A curious anecdote is connected with the history of this MS., which I had from one of the former librarians, and which may amuse the lovers of literary rarities. Under the empire, Napoleon sent a request to Geneva that some of the treasures of their Library, among the rest this Vaudois MS., should be sent to Paris to enrich the imperial collection. The librarians made, I believe, no difficulty about the other works, but signified their wish to retain this. Napoleon, in true imperial style, wrote back, that it was not a matter of *s'il vous plaît*, but of *je le veux*, and that he must have the MS. Forthwith they hid it where it could not possibly be discovered; and when the imperial messengers arrived, they told them they could not immediately find the work, but that they would search with them for it in every hole and corner of the Library. Of course it was not found, and so it was retained.

M. Châstel, like M. Chenevière, spoke with some despondency of the prospects of liberal and undogmatic Christianity just at present. Hitherto, the predominance of radicalism had not at all aided them, but rather produced the contrary effect. Fear of Catholicism had stimulated a reaction towards the dogmatic formulas of the time of the Reformation. Under the old system of ecclesiastical management, the "Company of Pastors," including the Theological Professors of the Academy, after due attestation of competency, appointed ministers to the vacant pulpits of the city; but it was always an understood thing that the wishes of the congregation should be consulted and attended to; so that no instance of collision between the "Compagnie" and the congregation, at least of late years, had been known to occur. There is a wide difference between a whole parish taken promiscuously in a civil point of view, and the earnest members of a Dissenting congregation intent on one object, as with us. M. Châstel assured me, that the throwing open all at once the choice of their pastor to men uninterested in and unprepared for such an act, had not been followed by any beneficial effect. Few attended on the day of election, which left an easier course for intriguers and partizans who wished to carry their own objects. Hitherto such elections have been decidedly against what we should call liberal views. M. Châstel evidently dreaded the consequences of persisting in this system, and decidedly expressed his apprehension that an effort might ultimately be made to re-impose a dogmatic creed.

The society formed recently at Paris, and called "L'Alliance Chrétienne Universelle," to which my attention had been directed by my friend Mr. Kell of Southampton, before leaving England in the summer, has excited, I am glad, some interest and sympathy in Geneva. This society, as you perhaps know, makes the essentials of Christianity to consist of three principles: "The Love of God, the Creator and Father of all men; the Love of all Men, as immortal creatures and the children of God; the Love of Jesus Christ, the Son of God and the Saviour of Men." Perhaps the great *moral* principle of Christianity, the *transformation* of the inward man by the power of faith and love, is not expressed with sufficient distinctness, though it is implied and may certainly be inferred, in this scheme. It is, however, a noble, catholic utterance of genuine Christianity, which deserves the sympathy and open recognition of our body, and to which I hope you will not fail to draw the attention of your readers. On my return, I will place in your hands the two first "livraisons" of the publications of this society. In the second of them, you will find a letter announcing the adhesion of some distinguished members of the Genevan Church, and a most admirable reply by the "Alliance" itself to their brethren of Geneva, signed by the President and Secretary, which contains a most full and



satisfactory exposition of the views and principles of the society, supplying, I think, some of the deficiencies which I had noticed in the general announcement. I really think you would render good service to true Christianity, if you would publish in your pages the Geneva letter and reply, with a translation. Among the names subscribed to the Geneva letter, I find those of many pastors, two of the professors of the Academy, MM. Châstel and Munier, some jurists, and General Dufour, who was commander-in-chief of the federal forces during the war of the "Sonderbund."

My dear Sir, I strongly feel, on the eve of my departure from the continent, that there is a great stir and agitation coming over the religious mind of Europe, which cannot but issue to the service of truth, if we are only each of us, in our respective positions, faithful to our convictions, simple-minded, and large-hearted. We want bravery and confidence; we want the encouragement of sympathy and co-operation; we should multiply our relations as much as possible, abroad and at home, with all such societies as will receive us as brethren, and will work with us in the simple love of truth and the fervent spirit of humanity. I believe there are thousands who would hold out the hand of welcome to us, if they only knew more of us than our obnoxious name. We are frozen to death by reserve and insulation. A grand warfare is going on, under different names, between the religion of Love and the religion of Fear,—the religion that is in harmony, and the religion that is at war, with the noblest inspirations of our common humanity. I have long made my choice and taken my part; and with such feeble weapons as God has entrusted to me, I will fight on against jesuitry and uncharitableness, till I am bidden to retire from the field. Of the final issue of the contest, I have no doubt, dark and discouraging as may seem for the moment its present aspects; but when the triumph comes, as in God's own hour it must, it will be shameful to feel that we have lost all claim to participation in it, through our own inaction and pusillanimity. I could write much more, but must prepare for my early departure to morrow morning.

Yours faithfully,

J. J. T.

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#### WASHINGTON ON NATIONAL MORALITY AND RELIGION.

It was an observation of Washington, that "of the dispositions and habits which lead to political prosperity, religion and morality were the indispensable supports; that a volume could not trace all their connection with private and public felicity; and that, whatever might be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbade men to expect that national morality could prevail in exclusion of religious principle."—*Professor Smyth's Lectures on Modern History*, Vol. II. pp. 488, 489.

## OSGOOD'S GOD WITH MEN.\*

THIS book is well described in its title, and the first paragraph of the Preface affords further insight into its nature :

"The papers which compose this volume were written in order to give the young people of the author's parish some idea of the course of Divine Revelation through the representative characters of both dispensations. He has tried to state some of the results of his studies of biblical literature and church history, without cumbering his pages with philological discussions or scholastic theorizing. He hopes that the volume will be useful enough to justify the request of friends for its publication. If it should be thought useful in the parish or the family library,—if it should assist parents or teachers in explaining to inquiring youth the rise and progress of true religion among men,—or if any earnest seeker should find a single ray of light shining from its pages from topics quite as often darkened by bigotry as by unbelief, the author's time and trouble will not have been in vain."

The extract, like the title, assures us that we receive the book from America; nor is it the least indication of the same quarter, that the tenor of the papers implies a higher degree of attainment in religious knowledge than is usually found in the youth of our English Unitarian congregations.

The papers consist of the following : Abraham and the Empire of Faith; Moses and the Law; Aaron and the Priesthood; Saul and the Throne; David and the Psalms; Solomon and the Hebrew Wisdom; Isaiah and the Prophets; John the Baptist and the Precursors of the Messiah; The Messiah in his Preparation and Plan; The Messiah in his Ministry; Peter and the Keys; Paul and Gospel Liberty; John and the Word; The Disciples and the Unseen Witness; The Theologians and the World to Come.

What we admire in the book is, its reproduction and familiarization of the past, the glances of contemporary heathen characters, the explanation of the experience of men in sacred history by our own, up to the point of possibility at least, and at the mysterious boundary where the Divine Spirit meets the human in both sacred and profane history,—the acknowledgment of mystery without the renunciation of faith.

In the first paper, on Abraham, we have this kind of interest well exemplified. Of the sacrifice of Isaac, the author says :

"Recognize in the event the action of human feeling under providential guidance, and further light breaks in upon the darkness. Who that is acquainted with the history of religion, does not know how deep and powerful is the idea of sacrifice that has moved devout minds, and how readily devotees have felt themselves prompted to immolate themselves

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\* God with Men; or Footprints of Providential Leaders. By Samuel Osgood, Author of "Studies in Christian Biography," &c. Boston—Crosby, Nichols and Co.; New York—Charles S. Francis and Co. 1853.



and their offspring upon the altars of their gods. The patriarch was evidently subdued by a sense of the Divine power and goodness, and led to ask what more he might do to please God. Moved in part, perhaps, by the customs of the nations around him, and in part by the rightful conviction of his obligation to God, he found himself haunted by the passion to perform some crowning act of sacrifice. What is there incredible in the thought, that this state of mind was divinely ruled for good, and this sacrificial spirit brought to a result which at once proved its submissiveness and rebuked the custom of shedding human blood? The race of Abraham learned for ever from this event, that God asks not for human victims, and a religion of mercy teaches humanity and piety from this drama of terror."—Pp. 6, 7.

Granting this origin of Abraham's resolve, it is easy to see how, in the estimation of the historian, it became a command of God.

One of the author's own poets has said,

"The groves were God's first temples;"—

and we are pleasurably reminded of his lines in the grove being the patriarch's temple, p. 5. And in the author's summing up of providential design in the leader of the faithful, we read with increase of faith and pleasure—

"The choice of the place as well as of the man was providential,—the place a central region situated at almost equal distances from three continents, upon the borders of Upper Asia, the very source of human society, and upon the coast of the great sea whose banks have been the theatre of ancient civilization. There the patriarch kept his precious charge, whilst the great movements were in progress that were to illustrate by their conflicting extremes the tendencies against which he protested. They that started from the great central home, and peopled Eastern Asia, plunged into a dreary pantheism that sunk God in nature. They who went westward, and peopled Europe, fell into a gross polytheism that exalted men and nature into gods."—P. 10.

"The life of our race, like the life of the individual, has its internal and external history, and the destiny of men is divided between the things that are seen and the things that are not seen. Since Abraham's day the empire of faith and the empire of sight have been most wonderfully developed, and in every great movement the two have combined their influence,—the progress of religion being singularly coincident with the advance of civilization. That tendency towards the lands of the setting sun, which drove the patriarch to the shores of the Mediterranean, has never lost its power; it survived in Paul when he sought Rome, and in Augustine as he faced towards Britain; it was not lost when Columbus planted the Cross on the soil of a new world, or when the Mayflower dropped anchor in the harbour of Plymouth. It is moving still the earnest hearts of the world to look westward with hope, and calling myriads to build homes and altars upon the far Pacific shores. Shall we call all this movement merely material, and believe that surely in these latter days the world of matter has disenthroned the empire of faith, and men now are to look to the physical arts and sciences for all the salvation they desire, and leave spiritual concerns to dreamers and dotards?"—P. 11.

We may adduce Bishop Berkeley's lines, which were evidently in the author's mind :

" Westward the course of empire takes its way ;  
The four first acts already past,  
The fifth shall close the drama with the day ;  
Time's noblest offspring is the last."

In his paper on " Paul and Gospel Liberty," the reference again appears.

The paper on " Moses and the Law" is perhaps the longest. What he gained and what he could not gain from Egypt is discriminated. The author remarks :

" He leaned upon unquestionable proofs of a present God, and appealed to these rather than even to the awards of a future state for the credentials of his mission."—P. 27.

And it suggests to us the too absolute form in which the absence of reference to a future state in the economy of Judaism is asserted by interpreters. True it is, God and his providence *on earth* was brought home to the mind, and the more vividly because earth was the scene ; but the doing it for earth was also doing it for heaven ; and to suppose that men confined it to the earth, is to suppose that they ceased to be men. Faith in God cannot be without faith in our own infinite future.

We extract the following from the conclusion of the paper :

" Strange as it may seem to us, former ages come nearer to us as in date we recede from them, and humanity gains instead of losing her ancient treasures. The learning of our scholars revives past centuries, and restores to us their sages and institutions. The pickaxe of a French engineer, in turning up a block of black basalt on the left bank of the Nile, brought to light the buried generations of Egypt, by furnishing in its three parallel inscriptions the key to the hieroglyphic language ; and we know more of the minutiae of life in Egypt under the Pharaohs, than of life in England under the Saxon kings. The light is breaking upon other buried treasures, and with the rise of a nobler intellectual and moral enthusiasm and broader humanity, we may expect the combined wisdom of the past to rise from its sepulchres to hold out its torch, not to deepen our funeral lamentations, but to cheer and guide our march of improvement and regeneration."—P. 35.

Again :

" Hope and pray for the future, as in the light that startled the apostles on the mount of transfiguration. To them Christ appeared transformed in glory, and on either side of him stood Moses and Elias, the representative of the Law and the Prophets. What means that scene ? A fanciful myth, a phantasmal dream, a passing expedient ? Not so. A glorious symbol of things to come. Incarnate love stands central, supported on one side by the majesty of sacred law, and on the other by the grandeur of prophecy. We accept the vision and deem the omen not deceptive. All that has been best in subsequent times has been an illustration of its truth. Nations and men have been blessed as they have seen God in Christ, and glorified him in a social order based upon his justice, and in a prophetic wisdom inspired by his breath."—P. 38.



In the paper on "Aaron and the Priesthood," as well as that on the "Messiah in his Ministry," and perhaps also in others, as at pp. 189, 258, we perceive traces, as in other recent productions both of American and English Unitarians, of the haunting of the sacrificial idea. We regard it as an indication either of unworthy concession or insufficient knowledge, and deem it a most unhappy omen for the interests of truth,—persuaded as we nevertheless are that a juster estimate of the past religious history of man as past, as well as a truer perception of the distinction between a divine influence and human opinion in the personages and recorders of sacred history, will in time utterly dissipate it from the Christian mind.

"Saul and the Throne" is one of the most interesting of the papers, and its application eloquent and just, in respect of both sides of the Atlantic.

"Think of the vast masculine energy of this land. Look at the strong youth of Young America. In his own opinion, head and shoulders taller than the standard of the Old World, the strong youth presents himself before his teachers for worthy occupation. Not without generosity and aspiration, he is restless and impassioned, and demands an exciting, engrossing career. What is there for him to do? The world is before him with all its labours and prizes; the ocean tempts him to manly daring and profitable adventure; traffic spreads her wares, and entices him by the hazard of her competition; political life displays her arena, and holds out her rewards. But notwithstanding all this, is there not a deplorable want of a nobler and more stirring career for the strong man than any thus opened? Are not some of the generous elements of our constitution sadly slighted by our prevalent way of life? Ought not the arts of peace to be so perfected, and the modes of labour and enterprise to be so arranged, that all that is thrilling and exulting in the old heroic times may be retained, giving beauty and enthusiasm to daily life, and gaining power in gaining purity? Is it for this sharp, gambling, trafficking age, that humanity has gone through so many trials? Is this all that we are to have? Is it using God's creatures according to God's will, when we deny our young Sauls the hope of thrones and trophies, when we discountenance martial music and pageantry, to hold out as a substitute the market-place and exchange? O no! Saul deserves better things than that. He whose heart thrills at prophetic chants, and feels the power of the old national heroism, cannot be satisfied with the clink of dollars and the parley of buyers and sellers."—Pp. 73, 74.

"Strong youth shall take reverent counsel of mature wisdom, and receiving from its hands a royal unction, shall go forth nobly to its work. \* \* \* The image of Samuel shall haunt with benedictions the pillow of Saul and bless him in dreams. Gilboa, when it comes, shall come without curse. The beauty of Israel must still fall on our high places. But the mount of death shall be as the mount of transfiguration. Gilboa shall shine with the light of the neighbouring Tabor. The glorious forms of Christ and the shades of Lawgiver and Prophet shall stand forth, instead of faces of hatred and implements of blood."—Pp. 75, 76.

Equally interesting is the paper on "David and the Psalms." It concludes thus:

"It is said that the power of sound is never lost, and the vibrations of every word ring eternally through the all-pervading air. If so, how the universal ether vibrates to the tone of the Hebrew harp and the words of its hallowed Psalms! Each day, nay, each hour, the whole Psalter is many times repeated by men, and the whole earth thus rings with the old temple chants. Could we listen to the sounds that are borne on the winds of the winter night, every breeze would come to us laden with a Psalm, as from Sinai to the Alleghanies, from China to Oregon, those anthems and litanies are repeated, whether by assembled worshippers or solitary devotees. Let the strain continue to the end of time, encircling the earth continually, when drums shall beat and cannon sound no more. Let the strain continue till the end of time,—the world's matin and vesper, noonday and midnight, perennial hymn. Add our voices now to the strain, and let the air bear it on in the everlasting current of vibration—

'Give unto the Lord the glory due unto his name;  
Worship the Lord in the beauty of holiness.'—P. 97.

We pass over "Solomon and the Hebrew Wisdom," well illustrated by just reflection and modern parallelisms, observing by the way the remark on Ecclesiastes considered as a picture of the monarch's experience, which is the correct mode of regarding the book:

"His wisdom vindicated itself in the midst of his infirmity, and the sage moralized profoundly over his pleasures and woes, even as the enthusiastic artist studied the waves that were rising to devour him, and sketched for the good of others the rock upon which his vessel foundered."—P. 104.

There is great truth also in the author's remark on the Christian light in which we now view both the Psalms and Proverbs:

"The germs of divine life that sleep beneath the sod are quickened by the Gospel sun, and have put forth blossom and fruit. Connected organically with the progressive development of religion, the literature of true inspiration ever bears within itself prophetic seeds, and the seed of God in the soul of David was fully developed only in the word of Christ. \* \* \* Sometimes a Psalm is expressive of a good beyond itself by its very yearning, and thus the poet holds out a golden cup, which the heavenly nectar, the water of life, alone can fitly fill."—P. 94.

Of "Isaiah and the Prophets," while we commend its thoughtful reading, we extract a few sentences, especially of its application, happy as the writer usually is in this part, and bringing us up always to a human and indeed divine sympathy, by appeal to our common human history and experience, as well as to what is best and divine in ourselves.

"He had a vision in his early years when not more than twenty years old,—one of those day-dreams which so often decide a man's destiny. \* \* \* The prophet was now ready to speak, as he was moved,—to be



the voice of Divine Providence to his nation. \* \* \* He embodies the nation's conscience and its hope."—Pp. 117, 118.

"His intellect worked ever at the bidding of his moral and spiritual affections. No poetic enthusiasm ever entices him for a moment from his habitual seriousness of aim. What to a fancy like David's would suggest emotions of lyrical joy, moves Isaiah to the most earnest contemplation. To him, the blossom wears a serious expression, and Siloa's sparkling fountain has a momentous whisper. \* \* \* His is a conscience inspired by devout hope."—P. 126.

We are not sure whether the Christian interpretation we now put into the Psalms, as beautifully portrayed by the writer in his paper on them, does not too much sway his own opinion of Isaiah and the Prophets. We may surely suppose that the grandeur of a prophet's strains may be such as adequately to describe what should afterwards be, without necessarily supposing that it was his function distinctly to foresee it. Therefore we think our author is more correct at p. 129, than at p. 131. And what is called the Messianic hope, is still the hope that "springs eternal in the human breast," specially heightened by the extraordinary divine influences under which the prophets of Israel necessarily lived,—hope to which they gave vivid expression for their own nation in particular.

"Those inspired strains have been the music of hope in all ages since. \* \* \* Who of us does not cherish a hope beyond aught we have ever realized,—a hope for ourselves, for all humanity? The sacred torch so brightly burning in the hand of the evangelical prophet has not fallen to the ground, but has been passed from hand to hand, and to all noble visions never flamed up so brightly as now. Blessed are they who in all ages enliven its flame,—comforters of humanity,—the orators, preachers, statesmen, bards, sages, who breathe the spirit of encouragement whilst they urge the sacredness of duty and assert the inviolableness of right."—P. 134.

In the eighth paper, entitled, "John the Baptist and the Precursors of the Messiah," we have a vivid glance at the history, literature and sects of the period that, to all readers of the Bible, needs filling up between the end of the Old to the beginning of the New Testament. It is far from being the least interesting of the articles.

We have already adverted to the doctrine of one of the two following papers, which treat of the Messiah in his Preparation and in his Ministry. In these, as in others, we prefer the practical application to the theoretic view of the subject. It is interesting to trace the influences combining for the providential discipline of our Lord, which to a certain extent is here done. Perhaps it admitted of more. Perhaps also the development of his ministry admitted of more. We give only one or two extracts:

"Of his teaching but a very small portion remains, but how full it is of similes that teach things spiritual by things natural, and thus ascend from the creation to the Creator, from earth to heaven! \* \* \* From

the impulse given by him comes in great part that open vision of nature which the Christian ages have enjoyed. The arts have learned of him a lesson which the old classics little knew. Poetry and Painting have won a great secret from this Divine Seer, and they have redeemed the landscape from pagan contempt, and transfigured things material in the light of God and eternity."—P. 156.

"Test the plan of Christ with that of one honoured before the greatest earthly throne, whilst he was a child in an obscure Galilean home. Read the poem in which Virgil, in strains that have been thought stolen from Isaiah, or coming from an inspiration that moved him to a prophecy deeper than he was conscious of,—the poem in which Virgil sets forth the splendid future in store for the heir of Augustus. Vain, all in vain! Marcellus found an early grave; the sceptre in store for him descended to a tyrant, was in time wrested away by a barbarian, and at last laid down before the cross which ages afterward indicated the empire of that Nazarene child."—P. 167.

"Let a low, material and miscalled philosophy analyze and doubt as it will, until it reduces man into a perishing thing of dust, trampling the soul beneath the senses and confounding the creature with the Creator, the best thought of mankind now turns with faith to things spiritual, and owns Jesus as the head of our race, the connecting bond between man and God. We want Christ,—we cannot do without him. In mind and heart and will we need him,—his light our guide, his love our solace, his might our strength. We need a companionship beyond aught this world offers, rebuking sin, encouraging faith, quickening virtue, cheering sorrow, overcoming death."—P. 183.

Of the three next papers, on Peter, Paul and John, we again prefer the practical parts to the theoretic. We are not sure that Peter is viewed aright; the majesty of Paul is scarcely reached; and John we think overrated. Peter is considered as representing the executive energy of the church. The writer thus traces his modern counterpart:

"The strong man becomes the statesman, soldier, navigator, the doer of great things whether in peace or war, braving man or nature, serving gold or God. Strong in active force, he may yet be very weak and wavering in respect to the great good, and, like many of our noted men, the prey of vehement impulse without regulating principle, may be like the mighty apostle in his vacillation and fall, without sinking into his penitence and rising into his faith and devotion. Is there not a fatal element of moral weakness in our leading strong men, and in the chief thing do they not sadly fail?"

"We need the strong men on the right side. Alas! how often the strong are not good, and the good are not strong! How much of the masculine energy and executive talent of the world is utterly aside from religion, and, if not opposed to its principles, completely engrossed with material interests!"—P. 199.

Of Paul, he says,

"Logician as he was, and indefatigable in active zeal, he must not be regarded as lacking in profound or tender sentiment. His love for Christ was a passion of his soul; and the fervour with which he gave utterance to this feeling appears all the more touching from its union with a will



so strong and an intellect so keen. His contemplations of Christ in heaven, of the grace of charity, of the immortal life, move him to bursts of lyric fire that blend much of the deep sentiment and tender pathos of John with his own earnest eloquence, and we forget the acute logician in the inspired prophet."—P. 214.

"Honour to him from us people of this new world in the West! When he turned his face from Antioch westward, he bore with him the seeds of civilization as well as religion. His visits to Europe, whether to Greece or Rome, made the era of European civilization, and prepared the influences that have given America her present character. Not in the discoveries of navigators or the victories of warriors, but in the life and labours of the Apostle of the Gentiles, we may read the best commentary upon Berkeley's famed words,—

'Westward the star [course] of empire takes its way.'

"That full and yearning heart followed an inspiration more profound than its own consciousness, and was preparing to do a vast work in a land to him unknown. People of this new world, be not faithless to your great benefactor. How fondly, O our country, his soul would have responded to your pulses of freedom, whose heart was large as your domain, and whose will was strong as the flow of your many waters! Called to so great a heritage, use it worthily; and when the name of Liberty is mentioned, forget not the essence in the name,—forget not what true redemption is,—forget not the heroic man who was free because obedient, and whose life, so spiritual and so reverential, ever repeated the words, 'Where the spirit of the Lord is, there is liberty.'"—Pp. 215, 216.

In the paper upon "John and the Word," there is a brief outline of the purport of the Apocalypse or Revelation. We would commend to the reader's notice also the first article in the *Christian Examiner* for July, in which a fuller outline appears. The leading idea of the Proem of John's Gospel is also justly represented in the paper before us. We give one extract from this paper. It is in Mr. Osgood's usual manner throughout the volume:

"To understand St. John, borrow an illustration from the name given him in his young days by his Master. The Son of Thunder was so impetuous, that, when the Samaritans rejected the Saviour, he wished that fire might come from heaven and destroy their city. Here is an electric spirit unbalanced, lightning within in affinity with the lightning which it would evoke from the clouds. Pass on a few years, and contemplate that same man at the last Supper,—follow him to Ephesus, to Patmos, nay, to that sacred old age, when all he could say to his people was but to tell them to love. Where was the lightning then,—its power annihilated, or its forces balanced and controlled? Or, in other words, does goodness weaken the character or strengthen it? does it consist in the annihilation of natural forces, or their true balance upon principles of everlasting right? Let the element which furnished the name for this loved disciple afford the illustration of the change in his character. When clouds vanish, the winds cease, and lightnings flash no longer, no power is destroyed; the elements that made the storm are balanced, and the fiery bolt was but an irregular action of a force omnipresent and co-existent with life itself. Yes, in every cup of water

given in the name of a disciple, there is enough of latent lightning or electricity, if let loose, to lay waste a city, and in every dew-drop enough to arm the storm with a fiery shaft. God in nature should teach us to understand that the balance of power in its serenity and peace is not the annihilation, but the intensity, of its force, and that the moral equilibrium of a true life is the greatest exhibition of moral energy."—Pp. 231, 232.

In the paper on "the Disciples and the Unseen Witness," there is, we think, the error of supposing that, by the gifts of the Spirit recorded in Scripture, a direct influence of God on the human mind has been established which did not exist before, and which does not universally exist; leading to the conclusion, that the whole relation of the Divine to the human spirit has been changed, the very constitution of the mind altered, by this doctrine, as it has been called, of the Holy Spirit. This error pervades the Church—even some of the most advanced members of our own branch of it. There are two forms of this error. The supposition that these gifts of the Spirit were of permanent promise, as well as special to Christianity, involves a belief in perpetual miracle.\* On the other hand, the supposition that they were only exemplifications of the natural ordinary relation of the Divine with the human spirit, deprives them of their special character. Mr. Osgood, it appears to us, labours under the first error. Very many, not excepting some of our own chief instructors, are, we think, involved in the latter,—an error (most abundant in every branch of so-called Christian doctrine) founded in the common and thoughtless practice of interpreting one age and state of things by another, and perhaps now not a little by the fatal tendency of such an interpretation to reduce the specialty of Christ's age to the ordinary character of our own. If you depart from the manifestly special character of the gifts of the Spirit, or the gift of the Spirit generally, as designating its particulars, and use their language as descriptive of a Divine influence now upon the mind, according to its usual law, you instantly involve yourself in these errors. We do not deny that the proof of a higher law which these special examples afford, are a grand aid to higher attainment of spiritual influence under its ordinary law. On the contrary, they are inestimable, and therefore we protest against the ignorance or inconsideration that would confuse the two and deprive us of the aid. The unspeakable glory of Christianity is its manifest, nay, its solicitously manifest, specialty, that by its difference and its height we may ever so aspire. We are quite aware that the confines where the human meets the Divine in every human soul are most mysterious, though the fact that they do meet is more certain than any known existence. That those confines have been illumined in the history of our kind, is the brightest fact we have, and we

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\* One of the most flagrant instances of this, is the egregious pretence of Apostolical Succession.

think it too precious to suffer our shadows to dim it with impunity. The exact mode of that illumination may continue, as it has hitherto appeared to be, not clearly discerned; yet we think that the Christian history, as well as its predecessor, indisputably shews us that the evidence of a higher law has been made to shine in upon the soul from such higher law first taking effect on things without us: that departures from ordinary law have been on things material and physical, and things not our own in the ordinary sense, as the means of finding answering departure and higher action in the mind and spirit of man. And we think we have the analogies of ordinary experience on our side. We are strongly persuaded, at least, that the Christian miracles, including what are called the gifts of the Spirit, or generally the gift of the Spirit, are quite *sui generis*,—the grand characteristics of heaven for the lifting up of the earth to the glory of a higher region by their ever-beaming, though reflected and not repeated, light. And such we believe has been their actual effect.

In the last of the papers, that on “the Theologians and the World to Come,” the writer estimates the three classes into which he divides the Christian world in respect of the answer they respectively give to the questions—“What is the true relation between man and the invisible world? What must we be or do in order to stand upon true terms with that unseen realm whose existence none can deny? How shall we view the present favour and future welcome of the great Invisible Sovereign?” The three classes are the Roman Catholic Church, the Protestant Orthodox Church, and our own, or that which insists, not on the priesthood, or the dogma of vicarious sacrifice, but on the spirit and the life. We prefer again the writer’s application to his explication of his views. In this we perhaps discern the predominant practical character of everything American. He thus concludes:

“A devotee in his cell after hours of prayer at last thought that his petitions were granted, and Christ in beatific vision stood before him; but in a moment the convent-bell sounded, and the poor man, almost distracted at leaving his divine visitant thus, rose from his knees at the call of duty, and went to provide for the guest who had just come to the gate for shelter. He did his duty, and then returned to his cell with a heart warm with charity yet heavy with grief. He went back, and lo! there stood that same divine presence, radiant with a still more divine smile, and a voice spoke, ‘If thou hadst not left me, I had left thee.’ To the well-doer heaven was nearer than before, and work was the fruit and the inspiration of faith and prayer.

“Even so let Christ and heaven come near,—near in faith and devotion,—near in love and good works. The life of God in the soul then be the best comment upon the Word of God in Christ.”—P. 268.

We strongly recommend the book to the thoughtful reader.

R.



## USE OF THE COMMUNION SERVICE.

Now that the general attention of our Unitarian ministers is being directed to increasing the number of those who partake of the communion service, it may not be out of place to consider the broadest grounds upon which this rite can be commended. It is necessary for this purpose to trace the history of this service from its commencement, and discover both what *right views* have ever been attached to it and should therefore be perpetuated, as well as the many *false notions* that have brought it into undeserved neglect, and which for the future must be studiously avoided.

From the following passage in St. Paul's First Epistle to the Corinthians, it is evident at what an early period of the Christian history was commemorated the last supper of our Lord with his first disciples: "The *cup* of blessing which we bless, is it not the *communion* of the *blood* of Christ? The *bread* which we break, is it not the communion of the *body* of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread." So customary had it already become in the Corinthian church through the instructions of Paul, that he had no longer any occasion to advise the brethren to communicate together, much less to teach them the particular mode in which this rite should be observed. All this they had been instructed in already. Nor does there appear to have been any unwillingness or backwardness on the part of any of the church to partake of the communion. It was an established practice. So thoroughly established, too, among them does it seem to have been, that instead of any doubts of the propriety of this observance being entertained by any, Paul was able to enforce the practical duties of life from *the convictions* which this rite implies; that through Christ all disciples must be regarded, not only as brethren, but as one body, with Christ for their head; that being partakers of *one bread*, and thus representing the principles and faith of Christ, they must all be one in Christ, being nourished and supported by the same spiritual food.

Moreover, the general observance of the Lord's Supper, at least at Corinth, is further indicated by the very abuses to which it had already been there subject, and to correct which, as far as it was possible, Paul refers to its first origin once again. He had already delivered unto them "what he had received of the Lord" concerning the last supper Jesus had with the disciples. This account is given almost in the words of the evangelist Luke, who is known to have been at one period a fellow-worker with Paul among the Gentiles. In this account, our Saviour is reported to have desired that *his death* should be afterwards thus commemorated: "This do ye in remembrance of me," after I am departed.

It is evident, then, that the Corinthians were thus directed to observe this rite as a compliance with the last request of Jesus. It is clear, too, that Paul still enforces the use of this rite among them, in spite of the gross *abuses* of it which already had crept in among the Corinthians, where it was too little regarded as a social and religious observance. For some had taken their own supper before the rest were ready to join them; some were hungry, while others had more than enough. In thus acting, they had neglected the real purpose of the meal—to indicate their common feelings, views and determinations to serve Christ, and to be spiritually nourished by his teachings. They had not, in the figurative language of Paul, “discerned the Lord’s body” in what they ate and drank. They had not been thinking of their Master, of his life and death, his actions and his sufferings for them, his directions and his promises, or they would not have come thus selfishly together to enjoy themselves, but have tarried one for another.

It will be observed from this incidental notice of the communion, that, among the Corinthians at least, it was first, as at the Jewish passover, connected with a social gathering round a common table. Here each contributed according to his means. But it is by no means certain that elsewhere generally this rite was so observed; nor is it known how often the early disciples broke bread together in commemoration of Christ’s death. It is probable that at different places it was differently observed, according to previous habits of the people; and that, though at first it was by some observed weekly, if not daily indeed, whenever they associated to think of their Master and his instructions, this rite was afterwards reserved for very special occasions, and rendered the more solemn in proportion as it was less frequent.

On all these points there is little absolute historical certainty. Nor need we desire that there should be. Our only question ought to be this, whether we believe that our Saviour would desire *us* still in this way to remember him. This may be best answered by considering the real object of this rite, and whether the purpose which it first served,—and served, too, among the Corinthians, notwithstanding occasional abuses,—can still be promoted by our observance of it; or, on the contrary, whether that object has already been gained by all, or can be better obtained in other ways, while neglecting this one means.

First, then, taking the words of Jesus himself for our guide, we may say generally that the object in view is to “remember the Lord Jesus.” It was his natural desire that he should be remembered by his followers, and this was a method pointed out by Christ by which his life and death would be remembered by mankind after his departure. We know that this object has been thoroughly gained, and we know also that the means here pointed out by Christ himself for this purpose, have served to make him

remembered wherever his name has been heard. The communion service, in one form or another, has been co-extensive with Christendom; and the very few comparatively who have objected to this service among Christ's followers, have not been more than sufficient to correct the terrible abuses that have been connected with the rite, and to call forth powerful defenders of it when conducted in its primitive simplicity and with its first purposes in view. Nor can we wonder either at the general acceptance of this rite, any more than we can at the individual rejection of it. It is generally acceptable in Christendom, because it is peculiarly natural and most appropriate to a disciple's deepest wants. It is, at the same time, rejected by others, because this rite to them has only been associated with superstitious fears, with false doctrine and with immoral principles. It is acceptable wherever the primitive purpose has been rigidly adhered to—to remember the Lord Jesus, to *realize his presence*, to bring before the mind most impressively the most momentous period of his life, as well as the most remarkable epoch in the world's history.

Wherever to obtain *Christ's presence*, real or ideal, among assembled worshipers, has been the aim of partaking of the Lord's Supper, there has it been regarded even with superstitious feelings of its importance, and a false value has been attached to it. It has been soon looked upon as an end rather than as a means,—as the reward of completed sanctity, rather than as one means of moral and religious improvement. To bring Christ among them bodily in the sacrament, has been treated as some charm to work wonders for man, apart from his own co-operation and his own willing exertions. Disputes, too, whether Christ's presence was really in the bread or wine, or only associated therewith after the priest's blessing;—the dispute whether Christ was made substantially present by consecrating the elements, or whether he was only temporarily associated therewith, once occupied the brains of the most learned in Europe, and doubtless tended much to render this rite still more liable to abuse among the ignorant, and to absolute rejection among practical and rational men. The simple truth, that it is in *men's minds* alone that Christ's presence can now be realized,—that in our thoughts and our feeling he will be present with all of us who meet together for this purpose, to remember and honour him,—that Christ's presence in our thoughts will depend upon how much we have learnt of his life and his instructions,—that this presence to our minds can only be made impressive and valuable if we have previously employed ourselves in such a study of his life and character as will rouse our admiration and render us anxious to be like him, a true follower in his faith and in his principles;—these first simple elements of truth regarding the Lord's Supper being overlooked amidst learned discussions that none could understand, and amid angry disputes that served only to create unbelievers, those who



still partook of this rite were not likely to be much improved by it.

But it is to be feared that in later times, as well as before the Reformation, even worse results have followed its administration. Absolution, or the remission of sins, has been almost invariably associated with this rite. Here, too, there was truth at the foundation. Ignorance on the part of the masses, along with ambition and a love of priestly power on the part of those who administered this rite, are to blame for converting a most important fact into a most pernicious error. The truth is this;—the presence of Christ with us, if it is felt as a reality in our thoughts, sympathies and desires, can scarcely fail to improve our characters. If in thought we are with Christ and he with us, we shall be influenced by our admiration for him, by our conviction of the perfection of his character, by our sympathy with his faith in God and with his love for man. If we realize his presence with us when we are met to know the will of God, we shall *feel* more devoutly. Our resolutions to *do* God's will must become stronger. And we shall find all our views elevated, our hopes in the future to be confirmed, and our faith in the one perfect Father of all to be established in our hearts. Christ's spirit will appear to have animated us with fresh religious thoughts and feelings. This is the known effect on minds duly prepared, who can use this service as a means of religious improvement.

But in proportion to our improvement, are our past sins, as it were, "blotted out, to be remembered no more" against us. So soon, indeed, as we shew by our practice, by some decided act of self-denial, that we desire only to do God's will, do we feel ourselves forgiven. If Christ's presence in our thoughts causes us to dedicate all to God, and to serve Him only, then through Christ shall we have been absolved from our sins; and any fellow-christian, be he priest or simply a wise and faithful friend, may assure us that God will not reckon the past against us. Errors of the past may still render our future steps difficult; but if, by our faith and devotion to God, we overcome these difficulties in our path, we shall feel all the more deeply our gratitude to God and our love of his service. Here, then, lies the invaluable truth, on which so much that is base, false and immoral, has been built. No absolution, no forgiveness, no love of Christ nor of God, no realization of Christ's presence,—in fact, no good at all,—can ever accrue to us from the outward acts of any other being, unless these acts work upon our own heart and conscience, and constrain us, through self-conviction and sympathy with the good, "to go and sin no more."

But perhaps a still more injurious belief has sprung from misconceptions concerning another important truth regarding the Lord's Supper. It is true, as we have seen, that to derive real benefit from it, we need some preparation. Without this pre-

paration, the presence of Christ cannot be realized by us. Without having studied his life so as to know his character,—without having endeavoured to obey his words so that we might know of ourselves their truth,—without having understood his views, and at least admired his sublime faith and self-devotion to God,—without having so learnt of Christ as to regard him as that ideal perfection of humanity into which all should be transformed, by knowing and doing, like him, from the heart the perfect will of God;—without minds being in some degree thus prepared by a knowledge of Christ's history and by an appreciation of his mission, it were vain for us to attempt by any outward rite "to remember the Lord Jesus." We should not have that in our minds which we desire to call up most impressively before us. We should be wanting in those elementary views and principles of Christianity which we desire to make more vivid. It is evident, therefore, that the Lord's Supper may be taken by the too young as well as by the too ignorant. But it is probable that to none should it be refused who, after due instruction, desire to partake of it, as the whole history of Christianity shews how dangerous a power it is to place in the hands of any man to judge for another whether he is able to partake of the Lord's Supper worthily.

This last great error, being continued in the Protestant Church, and even aggravated by special exclusiveness in too many Dissenting places of worship, has brought to a crisis the abuse of this ordinance. The truth that it needs preparation to derive advantage from it, is converted into the error that only saints, the elect of the church, judged to be such by their fellow-men, can be allowed this as a privilege; though by Christ not one of the twelve, not Judas Iscariot, was excluded, nor the doubting Thomas, nor the weak Peter; yet by Christ's followers have individuals been refused this ordinance, first upon grounds of immoral conduct, and afterwards on account of erroneous views.

Now observe, that were the real *object* of the communion always made clear, none would wish to join who had not repented of their past sins and desired to amend. Were it never regarded as a proof of our being saints, but always as a sign that we look upon ourselves in God's sight as penitent sinners, as his erring children, desirous, through our love and gratitude to Christ, to be induced to lead a better life,—none but those who could thus humble themselves before God would partake of it. It would be looked upon by each communicant, not as a sign of merit to distinguish them from others, but far otherwise,—simply as a means by which they might be made better than they know themselves to be.

Nothing could be more contrary to the purpose of this rite than the distinction thus drawn between the church and the congregation. Christ came to call sinners, or such as are aware of

their being imperfect and frail, to repentance. And such, too, did he invite round his board, to be strengthened in their weaker points and to receive his spirit, by there remembering him. Is it not evident, then, that all who desire to follow Christ from their knowledge and admiration of his divine excellences, may join in a service intended to make vivid and real to us his past existence and his present influence over us, so long as we do as he commanded us?

It still may be a question with some, whether the prevalent abuse of this rite is not a sufficient reason for its discontinuance. Of this, all must judge for themselves. But let it not be decided by any one without a fair trial. It may be the lot of some to have come over from other churches where false views have become inseparably associated with this ordinance, so that they cannot now return to its simple, primitive purpose. But this is a misfortune which cannot apply to those who have never yet attended its administration in any church.

Others may suppose that this custom cannot be continued without such abuses as to render it more honoured in the breach than the observance. But on inquiry it will be found that, like most other means of human improvement, its actual power for mischief when observed with wrong views, is much in proportion to its religious value when partaken of worthily. All forms and rites have more power over the human mind than mere reading or thinking without them. They are more impressive than can ever be the words of a book, or the oft-repeated records of past transactions. There is a reality and life about them, as they recal the past by ancient usages revived, and at the same time require some action appealing to man's perceptions, to represent the thoughts that should dwell upon the mind. This commemoration of Christ has had a greater moral and religious influence than the Bible, before the great book was read by all; and, when now interpreted aright, with the records of Christ's life, it may still fix in the mind and heart its grand truths, the reality of Christ's life, character and death.

May we not conclude, then, that if we find on trial that this simple rite has this desired effect, to enable us to bring before our minds most forcibly the facts of Christianity, Christ would desire us still to remember him thus? There is no reason why it should not be as good for us as it was for the first disciples thus to keep up his memory. We may use this means as effectually as did the Corinthians, at the same time guarding ourselves against the errors to which Paul alludes. To us, as to them, the common cup may be a sign of a common interest, a common affection,—a determination to work together in a truly Christian life, after having partaken of the same bread and of the same cup. It is an outward profession of those Christian principles in which we bind ourselves to follow the Saviour; and to this pro-



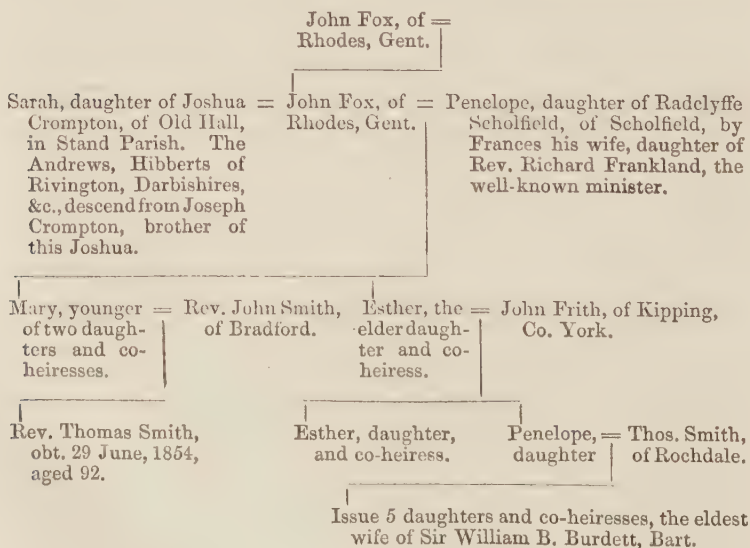
fession of principles we may fairly be referred in shame, whenever we act unworthily and dishonour the Christian name. As a social bond of Christian union, as a means of impressing upon us the fulfilment of all the law in the law of love, the last of the commandments, and as a most impressive mode of bringing to mind the times of Christ, his mission, his character, and his devotion to God and to man,—I cannot but believe the communion service still destined to be a valuable means of building up a church, and of consecrating each individual to the service of God in Christ Jesus.

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MR. HIBBERT ON THE PEDIGREE OF THE LATE REV. THOMAS SMITH.

SIR,

You will find some information as to the family of the Rev. Thomas Smith (of whom there is a short account in the October number of the *Christian Reformer*), in the second volume of the *Stanley Papers*, published by the Chetham Society, p. 111, from which source I have drawn the annexed rough pedigree. Perhaps you may think the information worthy of notice in the next number of the *C. R.*



T. DORNING HIBBERT.

*Everton, Nov. 15, 1854.*

## MR. HOLLAND ON THE MARRIAGE ACT, &amp;c.

SIR,

IN relation to the proposed amendment of the Marriage Acts, would it not be very desirable to allow chapels to be registered for places of marriage, without requiring that they should have so many as forty householders in the congregation? My own chapel is not registered for want of this number, and I dare say many of the chapels connected with our smaller congregations are prevented from being registered from the same cause.

Rev. John Robberds says, in his remarks on steam navigation—"It was not, I think, till 1815, that the first steamboat plied on the Mersey." This may be perfectly correct; but if so, Newcastle anticipated Liverpool in the use of this mode of navigation; for in the summer of 1814, I went, along with my cousin, the late Rev. W. Turner, on board a steamboat, which was then regularly plying between Shields and Newcastle.

On farther examination, I believe Mr. Baker is correct in stating the Rev. P. Holland was for a short time at Wem; for on looking at several of his sermons which are in my possession, I see that the dates on them shew that he was at Wolverhampton till the Midsummer of 1754, but that in the latter half of that year he was generally preaching at Wem, and early in 1755 at Bolton.

With respect to the books published by my father and uncle, I am sure my statement was perfectly correct, as that is a circumstance which happened within my own recollection, and all the circumstances relating to which I have often heard from my father himself.

T. C. HOLLAND.

## NEW PROOF OF THE TRINITY.

AN anonymous correspondent of the Times says, "In the year 1845, while residing in France, in the country, a colporteur was pointed out to me as the salesman of very bad books. On inquiry, I found that he sold the Protestant edition of the New Testament, and a variety of Protestant tracts. Some short time afterwards, I met a Spanish monk, who, with the approbation of the clergy of the district, was selling a variety of tracts, intended as hard hits for Protestants. The most striking argument used in these papers was, 'That to confirm the faith of unbelievers in the Trinity in Unity, a certain cathedral in Spain (Seville, I believe) could shew among its holy relics three pieces of the flesh of some holy man, which individually weighed an ounce, and collectively weighed an ounce;' and the writer argued, that as no Protestant church could shew so convincing a proof of the Trinity in Unity, heretics were deprived of a very strong and consoling foundation for their belief."—*The Times*, August 22, 1854.

## CRITICAL NOTICES.

*The Encyclopædia Britannica, or a Dictionary of Arts, Sciences and General Literature.* Eighth Edition. With extensive Improvements and Additions, and numerous Engravings. 4to. Adam and Charles Black, Edinburgh. 1854.

THE established reputation of this great national work, founded on the labours of such men as Dugald Stewart, Mackintosh, Whately, and of other men scarcely less distinguished in the field of science, gives an importance to the new matter incorporated with the edition now in the course of publication by its spirited proprietors. Six goodly volumes are already issued, and they betoken, generally, judicious editing and the employment of skilful pens. Most of the subjects seem to be faithfully written up to the present day. Thus, under the word *Army*, will be found a minute statement of the war resources of the several nations of the world, and particularly of that empire with which we and our allies are now doing battle. But how difficult it is to keep a work of this kind up to the times, is evinced by the absence from the letter *B* of the now familiar name of *Bomarsund*.

The new biographical articles have particularly attracted our attention; and that some of them are especially good, will be believed when the initials of such writers as Macaulay and Henry Rogers are seen affixed. The former contributes to Vol. IV. a life of Atterbury, and the latter to Vol. VI. a life of Bishop Butler, the author of the *Analogy*.

Mr. Macaulay's life of Atterbury is characteristically excellent. This restless prelate (the prototype of a living ecclesiastic holding a Western see) he describes as carrying with him from Westminster School "a stock of learning which, though really scanty, he through life exhibited with such judicious ostentation, that superficial observers believed his attainments to be immense. At Oxford, his parts, his taste, and his bold, contemptuous and imperious spirit, soon made him conspicuous." Of Atterbury's connection with Dean Aldrich, and the consequent editing of the pseudo-letters of Phalaris, and the crushing exposure which followed from Bentley, a very graphic account is given. What follows is more within our scope:

"This (Bentley's) reply proved, not only that the letters ascribed to Phalaris were spurious, but that Atterbury, with all his wit, his eloquence, his skill in controversial fence, was the most audacious pretender that ever wrote about what he did not understand. But to Atterbury, this exposure was matter of indifference. He was now engaged about matters far more important and exciting than the laws of Zaleucus and the laws of Charondas. The rage of religious factions was extreme. High-church and low-church divided the nation. The great majority of the clergy were on the high-church side; the majority of King William's bishops were inclined to Latitudinarianism. A dispute arose between the two parties touching the extent of the powers of the Lower House of Convocation. Atterbury thrust himself eagerly into the front rank of the high-churchmen. Those who take a comprehensive and impartial view of his whole career, will not be disposed to give him credit for religious zeal. But it was his nature to be vehement and pugnacious in the cause of every fraternity of which he was a member. He had defended the genuineness of a spurious book, simply because Christ Church had put forth an edition of that book; he now stood up for the clergy against the civil



power, simply because he was a clergyman; and for the priests against the episcopal order, simply because he was yet only a priest. He asserted the pretensions of the class to which he belonged in several treatises, written with much wit, ingenuity, audacity and acrimony. In this, as in his first controversy, he was opposed to antagonists whose knowledge of the subject in dispute was far superior to his; but in this, as in his first controversy, he imposed on the multitude—by bold assertion, by sarcasm, by declamation, and, above all, by his peculiar knack of exhibiting a little erudition—in such a manner as to make it look like a great deal. Having passed himself off on the world as a greater master of classical learning than Bentley, he now passed himself as a greater master of ecclesiastical learning than Wake or Gibson. By the greater part of the clergy, he was regarded as the ablest and most intrepid tribune that had ever defended their rights against the oligarchy of prelates. The Lower House of Convocation voted him thanks for his services; the University of Oxford created him a Doctor of Divinity; and soon after the accession of Anne, while the Tories still had the chief weight in the government, he was promoted to the deanery of Carlisle."

After recording his promotion to the deanery of Christ Church, Mr. Macaulay proceeds:

"It was not in his nature to be a mild or an equitable governor. He had left the chapter of Carlisle distracted by quarrels. He found Christ Church at peace; but in three months his despotic and contentious temper did at Christ Church what it had done at Carlisle. He was succeeded in both his deaneries by the humane and accomplished Smalridge, who gently complained of the state in which both had been left. 'Atterbury goes before, and sets everything on fire. I come after him with a bucket of water.' It was said by Atterbury's enemies, that he was made a Bishop because he was so bad a Dean. Under his administration, Christ Church was in confusion, scandalous altercations took place, opprobrious words were exchanged; and there was reason to fear that the great Tory college would be ruined by the tyranny of the great Tory doctor."

His appointment to the see of Rochester, Atterbury vainly regarded as only the first step in a series of promotions to end in the primacy of all England. But the downfall of the Tory party, and the sudden death of Queen Anne, confounded the prospects of Atterbury, and baffled the plans of the conspirators who designed to put aside the Act of Settlement and place the Pretender on the throne.

"Atterbury, who wanted no kind of courage, implored his confederates to proclaim James III., and offered to accompany the heralds in lawn sleeves. But he found even the bravest soldiers of his party irresolute, and exclaimed—not, it is said, without interjections which ill became the mouth of a father of the Church—that the best of all causes, and the most precious of all moments, had been pusillanimously thrown away. He acquiesced in what he could not prevent, took the oaths to the House of Hanover, and at the coronation officiated with the outward show of zeal, and did his best to ingratiate himself with the royal family. But his servility was requited with cold contempt. No creature is so revengeful as a proud man who has humbled himself in vain. Atterbury became the most factious and pertinacious of all the opponents of the government. In the House of Lords, his oratory—lucid, pointed, lively, and set off with every grace of pronunciation and of gesture—extorted the attention and admiration even of a hostile majority. Some of the most remarkable protests which appear in the journals of the peers were drawn up by him; and in some of the bitterest of those pamphlets which called on the English to stand up for their country against the aliens who had come from beyond the seas to oppress and plunder her, critics easily detected his style.

\* \* \* After having been long in indirect communication with the exiled

family, he, in 1717, began to correspond directly with the Pretender. The first letter of the correspondence is extant. In that letter, Atterbury boasts of having, during many years past, neglected no opportunity of serving the Jacobite cause. 'My daily prayer,' he says, 'is that you may have success. May I live to see that day, and live no longer than I do what is in my power to forward it!' It is to be remembered that he who wrote thus was a man bound to set to the Church of which he was overseer an example of strict probity; that he had repeatedly sworn allegiance to the House of Brunswick; that he had assisted in placing the crown on the head of George I.; and that he had adjured James III. 'without equivocation or mental reservation, on the true faith of a Christian.'

To Atterbury's private virtues, Mr. Macaulay does ample justice. The feelings which the imprisonment of Atterbury excited are well described:

"No Bishop of the Church of England had been taken into custody since that memorable day when the applauses and prayers of all London had followed the seven Bishops to the gate of the Tower. The opposition entertained some hope that it might be possible to excite among the people an enthusiasm resembling that of their fathers, who rushed into the waters of the Thames to implore the blessing of Sancroft. Pictures of the heroic confessor in his cell were exhibited at the shop windows. Verses in his praise were sung about the streets. The restraints by which he was prevented from communicating with his accomplices were represented as cruelties worthy of the dungeons of the Inquisition. Strong appeals were made to the priesthood. Would they tamely permit so gross an insult to be offered to their cloth? Would they suffer the ablest, the most eloquent member of their profession—the man who had so often stood up for their rights against the civil power—to be treated like the vilest of mankind? There was considerable excitement; but it was allayed by a temperate and artful letter to the clergy, the work in all probability of Bishop Gibson, who stood high in the favour of Walpole, and shortly after became minister for ecclesiastical affairs."

The circumstances of the passing of the bill of attainder are graphically told. It passed the Commons easily, and the Peers by a majority of nearly two to one.

"The Bishops, with a single exception, were in the majority. Their conduct drew on them a sharp taunt from Lord Bathurst, a warm friend of Atterbury and a zealous Tory. 'The wild Indians,' he said, 'give no quarter, because they believe that they shall inherit the skill and prowess of every adversary whom they destroy. Perhaps the animosity of the right reverend prelates to their brother may be explained in the same way.'

"Atterbury took leave of those whom he loved with a dignity and tenderness worthy of a better man. Three fine lines of his favourite poet were often in his mouth:

'Some natural tears he dropped, but wiped them soon:  
The world was all before him, where to chuse  
His place of rest, and Providence his guide.'

"At parting, he presented Pope with a Bible, and said, with a disingenuousness of which no man who had studied the Bible to much purpose would have been guilty, 'If ever you learn that I have any dealings with the Pretender, I give you leave to say that my punishment is just.' Pope at this time really believed the Bishop to be an injured man. Arbuthnot seems to have been of the same opinion. Swift, a few months later, ridiculed with great bitterness, in the *Voyage to Lapute*, the evidence which had satisfied the two Houses of Parliament. Soon, however, the most partial friends of the banished prelate ceased to assert his innocence, and contented themselves with lamenting and excusing what they could not defend."

Mr. Rogers's life of Butler is, like the memoir from which we have been tempted to make these extracts, longer in proportion to the importance of its subject than many of the biographies in the *Cyclopædia*,—the disproportion probably occasioned as much by the reputation of the biographer as by that of the author. Fit prominence is given to the fact of Butler's education at a Dissenting academy :

"The father, who was a Presbyterian, was anxious that his son, who early gave indications of capacity, should dedicate himself to the ministry in his own communion, and sent him to a Dissenting academy at Gloucester, then kept by Mr. Samuel Jones. 'Jones,' says Professor Fitzgerald, with equal truth and justice, 'was a man of no mean ability or erudition;' and adds, with honourable liberality, 'could number among his scholars many names that might confer honour on any University in Christendom.' He instances, among others, Jeremiah Jones, the author of the excellent work on the *Canon*; Secker, afterwards Archbishop of Canterbury; and two of the most learned, acute and candid apologists for Christianity England has produced—Nathaniel Lardner and Samuel Chandler."

Mr. Rogers says that the genius of Butler was almost equally distinguished by its subtlety and comprehensiveness, and the latter was his more characteristic quality. In praise of the "*Analogy*," he says that it has been universally read and never answered.

"Butler possessed the powers of analysis and synthesis in remarkable equipoise. What is more, he could not only re-combine and present in symmetrical harmony the elements of a complex unity, when capable of being subjected to an exact previous analysis,—as in his remarkable sketch of the Moral Constitution of Man,—but he had a wonderfully keen eye for detecting remote analogies and subtle relations, where the elements are presented intermingled or in isolation, and insusceptible of being presented as a single object of contemplation previous to the attempt to combine them. This is the case with the celebrated '*Analogy*.'"

Butler's chief deficiencies, Mr. Rogers thinks, were a feeble imagination and his destitution of wit. These deficiencies account for the absence of vivacity in his style. Mr. Rogers defends Butler from the charge of obscurity :

"He is a *difficult* author, no doubt; but he is so from the close packing of his thoughts, and their immense generality and comprehensiveness; as also from what may be called the *breadth* of his march, and from occasional lateral excursions, for the purpose of disposing of some objection which he does not formally mention, but which might harass his flank: it certainly is not from indeterminate language or (ordinarily) involved construction. \* \* \* To the intelligent, or those who are willing to take sufficient pains to understand, Butler will not seem chargeable with obscurity. The diction is plain, downright Saxon-English; and the style, however homely, has the great charm of transparent simplicity of purpose and unaffected earnestness."

Among the new biographies introduced into this edition, are those of Chalmers, Canning, Byron, Campbell, Calvin and Channing. The two last are from the pen of Dr. Alexander, an Independent minister of Edinburgh. We have observed in each passages which we disapprove; but in the former of the two, we find a passage which we can simply characterize as disgraceful to its author, and as highly injurious to the reputation of the work, with the general character and spirit of which it so little harmonizes. The passages to which we refer have a bearing on Unitarianism. Dr. Alexander (from whom assuredly, on many grounds, we expected better things) would seem to regard us as theo-



logical outlaws, who are to be denied, not merely the courtesies of life, but substantial justice. In treating of the life of Channing, the object of the writer seems to be to separate him from the Unitarian body, as if it were not safe to concede that a man of such religiousness of spirit and high intellectual powers and wide popularity, was in his theology an Unitarian. Entirely without authority, he alleges that, during the early years of his ministry, he was "considered orthodox," and that his theological views "presented no marked deflection from the standard of moderate Calvinism." The only authority quoted for this statement is a sermon preached, in 1808, at the ordination of Rev. J. Codman. This sermon is not included in Channing's Works: an extract from it will be found in his nephew's Memoir of him. In that extract, there is not a single word to justify the imputation of "moderate Calvinism;" and we are assured by a friend, on whose judgment we can place reliance, that the other portions of the sermon, of which he has seen a copy, do not in any respect sustain Dr. Alexander's statement. When it suits the tactics of an opponent to use it, no charge is more common than that the Unitarian creed is as indefinite as the chameleon's hue. But when it is the aim of an uncandid partizan to rob the Unitarians of an honoured name, then he affects to regard Unitarianism as the stereotyped "system of Priestley and Belsham." After 1815—the date of certain controversies in which Dr. Channing took his part—Dr. Alexander concedes he "may be regarded as nominally a Unitarian." This is his description of Channing's Unitarianism:

"It was rather an exaggerated view of the worth and dignity of man, and a sensitive dread of anything which might lead to a gloomy theology, than a clear and firm adoption of the system of Socinus, which induced him to deny the doctrine of the Trinity, and the doctrines with which it stands associated in the Bible. So far, indeed, as we can judge from his writings, the question, as one of biblical interpretation, had very little exercised his thoughts. His belief on this head was more the dictate of a sentimental theosophy, than the result of earnest and discriminating inquiry."

That Dr. Channing's mind was too broad and comprehensive to be satisfied with mere textual arguments is certain; this his moral argument against Calvinism shews; but his works contain some masterly scriptural expositions, disclosing his perfect familiarity with the Trinitarian controversy. Amongst the tracts in Unitarian depositories, few have been more widely circulated on both sides of the Atlantic than his masterly examination of passages supposed to prove the Deity of Christ. But perhaps Dr. Alexander is one of those candid critics in whose view no inquiry is "earnest" or "discriminating" which does not lead to the five points of his own creed.

Unfortunately, the life of Calvin is still more discreditable to this author. The fate of the noble Servetus excites not a transient feeling of pity in Dr. Alexander's mind, whose sole object seems to be to vindicate the good fame of Calvin. In entire oblivion of Calvin's well-known declaration of his intentions against Servetus before he reached Geneva, Dr. A. asserts that Calvin was not prepared for the severe sentence passed upon Servetus. But no description of ours can do justice to Dr. A.'s summing up of the whole matter:

*"According to modern opinions, such a sentence was too severe; but when it is remembered that only a few years have passed since, in the most enlightened countries of Christendom, it was deemed proper to inflict capital punish-*

*ment for such offences as forgery or robbery to a small amount, it will not perhaps appear so surprising that pious and earnest men three centuries ago should have thought it right to deal in the same way with an offence greatly more wicked in itself, and more injurious to society, than any act of dishonesty, however great."*

Were we to ransack the library of the Vatican, we doubt whether we could find a more explicit vindication of religious persecution than these remarkable words contain. Dr. A. commits himself to the doctrine, that the holding and propagation of certain opinions which he chooses to regard as blasphemous, is an offence more wicked and more injurious to society than robbery or forgery! Grant this, and the inevitable consequence is, that the magistrate is justified in repressing by force opinions which lead to such public wrongs. If Dr. Alexander be right, not only was Calvin justified in bringing Servetus to the death at Champel in 1553, but he himself ought, in 1854, to do his best to bring his Unitarian neighbour, Mr. Gordon, to punishment! We once thought that, in this Protestant land, we had seen the last of downright, unhesitating religious intolerance. But we confess our error. From England, Scotland and Ireland, during the last few years, we have received, in connection with the history of Calvin and Servetus, unmistakeably clear assertions of the right to punish heterodoxy when it reaches what orthodoxy calls blasphemy. We thought Dr. Vaughan's assertion of something of this kind, a few years ago, in the *British Quarterly Review*, a very bold experiment on the good sense and kindly feeling of the age; but he has been surpassed by the Edinburgh Doctor. Strange that such a doctrine should have been put forth by men whose first principle as Independents is, that they are in matters of conscience answerable to no man! But with such facts before their eyes, it is not strange that Unitarians should feel that religious liberty is not always safe in the hands of some of their fellow-dissenters from the Church of England.

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*A Letter to the Subscribers to the Eighth Edition of the Encyclopædia Britannica, on the Articles "Calvin" and "Channing," in the Sixth Volume of that Work.* By John Gordon. Pp. 57. London—Whitfield. 1854.

THE previous article, containing some remarks on portions of the new edition of the *Encyclopædia Britannica*, was written and in type before we received Mr. Gordon's Letter on the subject of Dr. Alexander's misrepresentations, or we should have preferred altogether stating the case by the aid of his calm and masterly mind. A more perfect case was never made out than that which Mr. Gordon here offers to the subscribers to the *Encyclopædia*. Suppressing all temper, he takes each statement of Dr. Alexander, analyzes it, compares it with the fact, and, without the use of an unnecessarily harsh expression from first to last, finally leaves that gentleman in the unenviable position of a "man convicted of a flagrant case of literary misstatement which calls for apology and correction." In respect to the Calvin article, Mr. Gordon remarks that it is a substitute for an article in the previous edition of the *Cyclopædia*; and in the former article Calvin's conduct to Servetus is denounced as "a crime" which has left a blot upon Calvin, from which it will be vain for his warmest eulogist even to attempt to purify his name. Mr. Gordon thus graphically contrasts the characters of Calvin and his victim:

"Calvin was cold, hard, and unimpassioned: a narrow but a strong thinker: severely logical in carrying out his own conclusions: obstinate in the assertion of any position he had assumed: and bigotedly opposed to whomsoever differed from him in opinion. His head was a kind of fortress in such a contest as that which the Reformation presented: and the quality of his heart may be inferred from the purely business-like transaction between him and his friends relative to their getting him a wife; and which is pleasantly called, in the article before us, 'attending to the tenderer affections.' He was the least French of all Frenchmen: except that he possessed in great force the French clearness of intellect. If you can imagine a Frenchman without his wit, joined to a Scotchman without his geniality—such was He. As far as the priestly element of their characters was concerned, he and Knox were not a little alike: but the human element in Knox was greatly deeper and broader. Calvin was an incarnation of Calvinism itself—that and nothing more.

"Servetus was a man of another clay and mould. Highly speculative and warmly enthusiastic: acute as by intuition rather than from reasoning: sadly wanting in order of thought and clearness of expression: open to conviction himself, and confidently relying upon the same openness in others: with all a prophet's vehemence united to something of a scholar's pedantry: claiming a mission to regenerate society, without having the power to effect any coherence even among its friends: with a full measure of German subtlety added to his native Spanish fire:—he was the antipode of his great antagonist.

"One might have predicted that if these men should ever meet, it must be as foes; that the two systems to which they attached themselves would stand toward each other in the relations of orthodoxy and heresy; and that a collision in which physical power might be brought into operation could not but be fatal just where it was."—Pp. 8, 9.

Mr. Gordon is disposed to attribute Calvin's crime as much to his theological position as the head of a stern religious sect, as to his own individual want of tenderness:

"I am not disposed to throw the blame of these shocking transactions entirely upon the disposition of Calvin himself. Had he stood alone and been merely the representative of his own views and feelings, I believe he would have unaffectedly shrunk from the perpetration of his crime. But he did not stand alone. He was the representative of a theological system, and the leader of a religious party; and it was in that, and not in his individual capacity, that he acted. This gave to his conduct an unscrupulous virulence which it could not otherwise have had.

"I wish to mark this circumstance as containing the philosophy, not only of the proceedings under our immediate observation, but of all other proceedings with which these may be compared.

"It is a normal rule of human action, that what men do in a corporate capacity is released, in a great measure, from the controul of that responsibility to conscience which naturally belongs to their personal conduct. The interest of the corporation assumes the place of the sense of right proper to the man.

"It must also be laid down as a rule equally normal, that when Religion constitutes the corporate interest, the release from personal conscientious responsibility is more and not less likely to occur than in any other case. Both the sacredness and the importance attaching to that interest, blind the eyes most effectually to the immorality of any measures which may be proposed in its favour.

"There is one other point of cardinal significance which we have to take notice of. When men endeavour to accomplish any object by false methods, the disappointment they suffer leads them to accumulate the evils to which they have committed themselves, as by a kind of desperation, till the value of the end is quite cast into the shade by the atrocity of the means. The French democrat who judged that the uttermost severity would exterminate disaffec-



tion, was impelled by his principle to such an amount of slaughter as has stamped upon his history the character, not of republicanism, but of murderous insanity. So the religious persecutor, commencing with the false position that he can put down error by force, is led onward to deeper wrongs as he finds nature adverse to his plan, till he becomes guilty of cruelties to which the despot—to whose station physical force is really appropriate—seldom or never finds it necessary to resort.

"It was in a situation comprising each of these dangerous positions that Calvin stood. He was a member of a *confederacy*. The objects of that confederacy were *religious*. It numbered *outward compulsion* among the means by which its objects were to be gained. Such were the causes: and the result, under circumstances of peculiar temptation, is here before us.

"There are some natures and some offices to which this ever-dangerous conjuncture of affairs is more dangerous than ordinarily. Let a man be of a harsh and tenacious temper—mentally powerful without being sympathetic, and possessed of great self-esteem withal,—and he will be seized by the influences I have mentioned, as their proper prey. Let such a man rise, as he is likely to do, to be the acknowledged head of his confederacy, and he will act only as the embodiment of the ideas with which the welfare of that confederacy has been identified by him.

"Such was Calvin. He had this iron soul. He stood upon that giddy height. Therefore it was that this slaying of Servetus was so sad in its facts as they bore upon him. 'He had no pity.' Hear him telling the story in a savage tone of exultation, of which one could hardly believe human nature was capable: 'Lest idle scoundrels should glory in the insane obstinacy of the man as in a martyrdom, there appeared in his death a beastly stupidity; whence it might be concluded that on the subject of religion he never was in earnest. When the sentence of death had been passed upon him he stood fixed: now as one astounded: now he sighed deeply: and now he howled like a maniac: and at length he just gained strength enough to bellow out after the Spanish manner—*Mercy, Mercy!*'"—Pp. 26—28.

In respect to Channing, we think we have never met with a more just and beautiful delineation than that which Mr. Gordon offers, before setting himself to the unpleasing duty of exposing Dr. Lindsay Alexander's disingenuous attempt to filch from the Unitarian body the advantage of having in their ranks such a man.

"As a writer he is distinguished by great power and great simplicity; going directly to his object without any display or affectation, and doing for that object whatever intellectual vigour can do. He deals invariably with the principles of his subject as a master-mind must; but he has an eye and a heart open to every form of beauty, and every sweet and tender emotion with which that subject can be connected. With the moral elevation of a sage and the affectionate susceptibility of a child, we cannot but at once equally admire and love him. A patriot's fire and a saint's purity—a philosopher's wisdom and a martyr's courage:—all these he had; and it was his work to give a religious tone and direction to the current thought of his age and country. He lifted the liberty and the enterprise which he found on every hand into a nobler atmosphere than their earthly origin supplied: and taught, as with prophetic authority, how evil was to be renounced, and danger to be escaped; how right was to be established, and good to be advanced, throughout that phase of humanity upon which his lot had been cast. Thus he lived and worked in this modern time, like a visitant from another and better sphere. He was one,

'Whom in the world's great calendar  
All men shall canonize.'"—Pp. 38, 39.

Mr. Gordon treats with the contempt which it deserves, Dr. Alexander's attempt to create the impression that Dr. Channing's Unitarianism was unreal, that it was an assumption of the name without the belief:

"Now this is simply ridiculous. Dr. Channing was not only a real Unitarian, but he was the originator of a movement which gave to Unitarianism in America a distinct existence, and which has had a powerful influence in the promotion of Unitarian opinion throughout the world. Publication after publication was issued by him in explanation and defence of this form of Christianity; most of his great efforts were made in its favour, and he was universally regarded as the champion of its cause. There is just the same absurdity in saying that he was 'nominally' a Unitarian, as there would be in saying that Dr. Wardlaw was 'nominally' a Trinitarian. I suppose our author would feel rather astonished if he were to meet with such an assertion as that in a subsequent part of the *Encyclopædia Britannica*, and he will do no injustice to the case if he measures by that standard the feeling which his assertion in the present instance has excited in others."—P. 45.

On the alleged orthodoxy of Dr. Channing's early opinions, Mr. Gordon's remarks are such as to put to flight all Dr. Alexander's surmises and innuendos:

"Dr. Channing's theological reputation is, in itself, unaffected by the question, whether or not his views, during the earlier part of his ministry, were orthodox. It would be as honourable for him to have changed, as to have retained the views with which he started in public life. It had, indeed, been understood that a change to the extent here indicated did actually take place; but the publication of his memoir dissipated that idea, by proving that, according to his own confession, he was at no time orthodox. The question before us, then, though of itself unimportant, derives importance from its connection with his personal truthfulness. If he was orthodox at the period under consideration, he gave a false representation of his own sentiments.

"There was a time," he says, "when I verged toward Calvinism, for ill health and depression gave me a dark view of things. But the doctrine of the Trinity held me back. When I was studying my profession, and religion was the subject of deepest personal concern with me, I followed Doddridge through his *Rise and Progress*, till he brought me to a prayer to Jesus Christ. There I stopped, and wrote to a friend that my spiritual guide was gone where I could not follow him. *I was never in any sense a Trinitarian.*"

"His friend Judge White thus confirms this statement:

"His not manifesting an open and zealous concurrence with any particular sect or denomination, together with the deep seriousness of his religious impressions, might have given him something of an orthodox reputation; but I am persuaded that he was neither more nor less entitled to it, at that time, than at any subsequent period of his life."

"With this information before me, I was anxious to see the sermon preached at Mr. Codman's ordination, which is not included in any edition of Dr. Channing's works. I therefore applied to Dr. Alexander on the subject, and he favoured me with the means of its perusal. I have read it with great care, and am able to say that it does not contain a single statement of orthodox doctrine. Neither the Trinity nor the Atonement is asserted in it. There is a sentence in which Channing's well-known Arian belief is alluded to, and the mode of expression is not pruned down to the requirements of controversy; but the whole, both of its sentiments and language, is what a Unitarian might use. It may be true, in spite of this, that 'the language and sentiments are such as any evangelical divine might' also 'use;' but, if so, that divine must consent, for the time being, to put aside the peculiarities of his orthodox creed. If this be all that is meant by the representation, it has nothing to do with the purpose in hand; and, advanced as it is in confirmation of the orthodox reputation previously mentioned, it is calculated to convey both an erroneous and an injurious impression of the facts of the case.

"In Dr. Alexander's preface to Stuart's '*Letters on the Divinity of Christ*,' he thus lays down the conditions of an evangelical belief:

"The doctrine of salvation through the atonement of the Son of God, cannot be rejected without the rejection along with it of all that constitutes the Christian system. This doctrine is not only an essential part of Christian truth; it is, by way of eminence, itself Christianity.' . . . 'The doctrine of our Lord's supreme divinity becomes as essential to Christianity as the doctrine of his atonement. The one is involved in the other, and as doctrines of divine revelation, they must stand or fall together.'

"From this I am warranted in inferring that the writer in the *Encyclopædia Britannica* could not consistently describe the sermon to which he alludes 'as in all respects such as any evangelical divine might use,' if he did not intend to intimate that it expressed these doctrines; and when I repeat that it contains no such expression, I charge him with either conveying a false impression as to Channing's opinions, or acting in a spirit of compromise with regard to his own."—Pp. 41—43.

Of all the various topics handled in this able and instructive pamphlet, we cannot give even an outline; but if good logic and good writing have any charms for our readers, they will be desirous, from the specimens we have given, to make themselves acquainted with the whole of it.

Whether Dr. Alexander will attempt to defend himself against the charges so conclusively brought home to him, we know not. If he venture into the field against his present opponent, we suspect that his courage will be deemed in the inverse ratio of his prudence.

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1. *Discourses by Abiel Abbot Livermore, Cincinnati, Ohio.* Boston—Crosby, Nichols and Co. 1854.

2. *Sermons by Rev. Joseph Harrington, of San Francisco, California, with a Memoir by William Whiting.* Boston—Crosby, Nichols and Co. 1854.

WE are unwilling to bring another volume of our Magazine to a close, without some mention of these two volumes of Sermons, although our space quite precludes a notice proportionate to their merits. Both of them well sustain the high reputation which our Unitarian brethren in America have won in pulpit eloquence. Mr. Livermore's Discourses give one the impression of a powerful and matured mind, perfectly at home on all the questions which it discusses. There is a breadth of view, and at the same time a practicalness, in his Discourses, which fits them for general acceptance. Without being controversial, they are thoroughly Unitarian. They teach a distinct and a cheerful religious philosophy. It is sometimes said by a class of critics amongst ourselves who morbidly dread the introduction into the pulpit of any reference to the jarring opinions of Christendom, that the American pulpit is more free from it than the English. If, however, the two volumes before us are a fair specimen of the preaching common in America, there is in this matter little difference of practice. Both preachers boldly grapple with a mischievous error, when it falls in their way and obstructs the road to truth and righteousness. It is to the praise of their discretion and moral taste, that they do not allow themselves to continue the struggle a moment longer than is necessary. Both writers are eminently conservative of historical Christianity; but they do not, as transcendental critics sometimes allege of a similar class of writers and preachers, treat Christianity as if it were nothing more than matter of history. They uphold it as a great spiritual power,—a reflection from God in the face



of his Son, Jesus Christ, on the heart of every faithful disciple. The volume of Mr. Harrington's Sermons is, we lament to state, a posthumous publication. Prospects of brilliant usefulness at San Francisco were suddenly cut off by an attack of the Panama fever soon after his landing. The Memoir by his friend and classmate, Mr. Whiting, presents a beautiful portrait of a vigorous mind and a noble character. The Sermons are very unequal, and evidently shew that they did not receive the last touches from the author's hand. But there is not one of them that does not contain some fine thoughts well expressed. Mr. Harrington seems to have been fearless both of topic and phrase. We cannot agree with that friend of his who declares that his expression always covers the idea with geometrical exactness. There is always force, there is often great beauty of expression; but we could find words in these Sermons used with other meanings than strictly belong to them in the English tongue.

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*The Church: in a Series of Discourses.* By Rev. Sylvester Judd, Pastor of Christ Church, Augusta, Maine. Pp. 274. Boston—Crosby, Nicholls and Co. 1854.

THE amiable author of these discourses, now unhappily removed from us by early death, was possessed with the idea that Unitarians should "shew a kind of organic, unitary front." We are not in sympathy with the desire of a covenanted church and church government of any kind. All past experience shews that such a power as churches ordinarily arrogate, cannot be safely entrusted to any man or body of men. Though here and there Mr. Judd's language seems to indicate a leaning to church government, and though he actually formed and introduced into use a church covenant, we find little in his views, when carefully examined, to object to, and very much with which we entirely agree. He did not regard, as many do, the church of Christ as a federal society, resembling a society of Freemasons, of which those alone who accept certain symbols are members, and from which all the rest of the world are excluded; but he more scripturally and reasonably regarded it as composed of all who faithfully accept of Christ as their teacher and head, and endeavour to obey his commandments. We see not why any one who adopts this liberal and comprehensive definition of a church, should care to go through the form of a church covenant. The covenant is essentially spiritual, or it is nothing. The letter killeth, the spirit maketh alive.

Mr. Judd is very earnest in pleading for the general admission of children to the Lord's Supper, and we know no good reason why any Christian pastor, entertaining the simple and beautiful theory of the Communion which Unitarianism encourages, should hesitate to welcome to the table of the Lord any one who loves the Lord Jesus and desires to imitate his example. To admit children to the rite before their intelligence is sufficiently expanded to realize the character of the Saviour and a sense of duty and responsibility, would, we think, be inexpedient, and likely to deprive, in their case, the service of its impressiveness in after periods of life. The volume displays everywhere "earnestness and profound sincerity," and we should like to see another and a more miscellaneous selection from Mr. Judd's discourses.

## INTELLIGENCE.

M. COQUEREL, JUN., ON AMERICAN UNITARIANISM.

[We offer to our readers a translation of an interesting article from the journal of the Reformed Churches of France, entitled *Le Lien*. If it prove acceptable, we may follow it by other extracts from this interesting journal, for copies of which we beg to offer our acknowledgments to Mr. H. A. Bright.—ED. C. R.]

The writers and journalists who are called *orthodox*, entertain towards the Unitarian sect or church such a degree of contempt and dislike, that they can speak of it only in the most unfavourable terms, and they seldom take care to assure themselves that their information respecting it is correct. This tone of contempt always has upon us (and we doubt not on a large proportion of other readers) an effect just the reverse of what is intended. The superciliousness with which they condemn that which they have not superficially studied, puts us on our guard against decisions so ill founded, excites our interest in that which they endeavour to depreciate, and reminds us, spite of ourselves, of the judgment passed by the orthodox Jews on the Nazarenes. We have wished to understand the subject, and in taking means to become acquainted with the Unitarian churches of the United States, we have had the good fortune to obtain information complete in itself and little known on the continent. The Works of Channing, and his Life by his nephew, are, or ought to be, in the hands of all the world. But in addition to these, we have derived our information from a less familiar source,—a collection of the Reports of the American Unitarian Association, of which the most important is the Twenty-fifth, that for 1850, which contains an interesting article from the *Christian Examiner*, occasioned by some statements of M. Grandpierre, and which led to an important MS. correspondence. We will begin by giving an idea of the number and actual condition of the Unitarian churches in the United States, and then we will give an account of their doctrine; and in a second article, we will contemplate them in the light of Christian activity, or in the work of proselytism and of beneficence. But, first of all, we must ex-

actly define our subject. There are in America numerous sects which do not receive the dogma of the Trinity. Such are the *Christians* (who refuse every other style or title), the *Universalists*, the *Hicksite Quakers*, and, last of all, the *Unitarians* properly so called. These four bodies have altogether in the United States 2800 communities and 2300 pastors. We hope, by and by, to make our readers acquainted with the two first of these bodies. For the present, we devote our attention to the *Unitarians* alone. These last, according to M. Grandpierre, *only have a few churches at Cambridge, Boston, and one or two other cities of the Union*. These numbers are altogether erroneous. The number of these churches is 275. It is true that the State of Massachusetts, and its capital, Boston, are the focus of Unitarianism in America. In this metropolis there are 22 churches, and 162 in the State. It is equally true that the Slave States, and those which are only beginning to exhibit the fruits of civilization, are almost devoid of Unitarian churches; but those in which for a long time the lights of civilization have shone, and in which mental activity prevails, are differently situated. Maine, one of the most advanced districts of the Union, numbers 15 Unitarian congregations. New York and New Hampshire have each 13. Some new societies are at this very time being organized,—amongst others, in the city of Jersey. Those of San Francisco, New York, Brooklyn, &c., are in a state of rapidly-increasing prosperity. There is one fact which we have often noticed, viz., that wherever slavery prevails, there the strictest orthodoxy, and of the narrowest kind, is alone permitted to enter and to have rule over the mind. There the Unitarian doctrines are held in abhorrence almost equal to those of the Abolitionist party; and it has been with great difficulty that, in all the Slave States put together, six or seven societies of this denomination have been enabled, spite of the weightiest obstacles, to exist. Of that number, there are two in which preaching has been forbidden because the pastors did not favour the great scourge which covers these districts with shame.

M. Grandpierre reports, that amongst Unitarians very few young men pre-

pare themselves for the ministry of the gospel. This is true; but it is not peculiar to this church. There were in 1852 only 1351 students in theology in all the *faculties* of every sect in the United States; that is to say, only 300 more than there were in 1838. But the students at the (Unitarian) Universities—27 at Cambridge and 26 at Meadville—have, within a trifle, been doubled during the last eight or ten years. The increase in the number is then in favour of the latter, and the Calvinists or orthodox greatly bewail their want of students in theology. If any doubt the fact, it would be very easy for us to prove it by translations from their journals and their reports. It will be enough to say, that the last report of the American Educational Society states there were, in 1852, in the States of New England, 12 churches more and 47 pastors less than in 1851. According to the President of the Brown University, the orthodox Baptist church has 4000 flocks without pastors (*Christian Watchman*, March 17, 1850). The Unitarians, on the contrary, have more pastors than formerly. This denomination or sect has eight journals, differing in their nature and their time of publication. (*The Christian Examiner*, every two months; *The Religious Magazine*, monthly; *The Child's Friend*, ditto; *The Christian Register*, weekly, all published at Boston. *The Sunday-School Gazette*, every fortnight, at Worcester; *The Christian Inquirer*, weekly, at New York; *The Christian Repository*, monthly, at Meadville; and, last of all, *The Unitarian Congregational Register*.)

In America, as in England, statistical details give a very insufficient idea of the importance of Unitarianism. We have repeatedly remarked that, though vastly inferior as a sect to many of the orthodox parties, the Unitarian body, small in numbers, and far from being compact, is their equal, and sometimes their superior, in influence. One distinction by which this church is of right honourably characterized, is the large proportion of distinguished men whom it has produced, or who have united themselves to it. In England, a Milton, a Newton, a Clarke, a Locke, as eminent in piety as in genius, and many other men of distinguished powers, have been Unitarians. In America, a new country, in which illustrious names are more rare, the proportion is still more striking. Not only has this small minority given to the United

States three Presidents and many of their statesmen,—Daniel Webster (?), Everett, Wheatton, Lawrence,—but it is to it that America owes its two poets, Bryant and Longfellow; its best known historians, Prescott and Bancroft; its better writers, Ticknor, Miss Sedgwick, &c. We might have cited many other names, but we have particularized only those whose celebrity has become European; and in the first rank we might place the eminent preachers of the Unitarian doctrine,—pastors like Channing, Ware and Tuckerman. We admit that these names have in our estimation great weight. Churches are the schoolmasters to lead to Christ; they are the educators of the human race; and when one amongst them gives to humanity an extraordinary number of persons of distinguished ability, and Christian souls of the highest order, it has a right to the recognition and respect of all the rest. This is what we have often remarked in respect to the Reformed Church of France, both in times past and the present day; and our church ought joyfully and respectfully to recognize in other institutions this mark of honour with which God has condescended to crown it.

It is time to examine the doctrine which has produced such fruits. Let us declare at once that Unitarianism, that is to say, the denial of the ecclesiastical doctrine of the Trinity, does not make up the whole of this doctrinal system, and does not even supply the name which its advocates give it. Many amongst them, and those, too, men of great eminence, while professing to receive the doctrine which they call the *Absolute Unity of God*, regard it as only of secondary importance, and the name under which they habitually designate their opinions is that of *Liberal Christianity*. Channing did not use that of Unitarianism; and during the latter years of his life, those of the most perfect maturity of his ideas and his faith, he loved to say, "*I am little of an Unitarian; I become every day less so.*" It was in no respect that he felt more disposed than previously to admit the idea of the Trinity. He intended to say that the importance of this point of pure speculation was constantly diminishing in his eyes before that of practical Christianity, the sum and substance of faith and love, in which speculation had little place. At the present day, this is the point of view of the most eminent Unitarian ministers. "It appears



strange to me," said one of the most distinguished amongst them, "to write in behalf of *Unitarianism*; this is a term which I do not like as the designation of the faith of liberal Christians." In the estimation of this writer, true Unitarianism is not simply the exposition of doctrine the reverse of Trinitarianism, but a large and generously liberal platform, on which persons whose Christian spirit is the same, although their doctrinal views are not identical, can meet. As to the characteristic doctrine of Unitarians, the general statement of it is inaccurate. "Most people," said Channing, "make use of words without giving to them a meaning, and attach their own zealous ideas to certain syllables. Of this kind are they who suppose that to be a Trinitarian is only to believe in the Father, the Son and the Holy Ghost. But we all believe that the Father has sent the Son, and gives the Holy Spirit to all who ask it of him. We are all Trinitarians if this be Trinitarianism. But it is not so. To believe in the Trinity is to believe that God is three distinct persons, called Father, Son and Holy Ghost; that each of these is equal to the other two in every perfection; that each is God alone, and nevertheless the three are but one God." This it is which all Unitarians reject; but as to the nature of Christ, a great variety of doctrine has always existed among Unitarians. Orthodox advocates may find it very convenient to say that all Unitarians deny the divinity of Jesus Christ. They may find it very easy to conceive that Unitarians look upon Christ as simply a man. But this is taking a part for the whole. This doctrine actually exists among Unitarians, especially in England, where Belsham and Priestley have expounded and maintained it with distinguished ability. It was of this that Channing wrote, "I have little sympathy with the system of Belsham and Priestley." "Those who only admit the simple humanity of Jesus Christ," he wrote upon another occasion, "form but a small proportion of the great body of Unitarians in this country." He doubted, indeed, whether he could find a single individual who would sign this creed in all its strictness. "The majority of my brethren," he added, "believe that Jesus Christ is more than a man, that he existed before the world, that literally he came from heaven to save our race, that he filled other offices besides those of a teacher and a witness of the truth, that he is our Mediator

and our Intercessor with the Father." "There is another class of liberal Christians," adds he, "who, while they altogether reject the distinction of three persons in God, declare that they are very far from offering a definite judgment on the different systems which prevail on the subject of the nature of Jesus Christ. These Christians find difficulties on all sides, and generally rest in this conclusion, that he whom God has given us as a Saviour must be exalted to the sublimity of his work, and that the faith which is required of us consists in regarding him and following him as our Lord, our Master and our Saviour, without coming to a decision as to his nature or his rank in the universe." This latter opinion, in which there is the absence of a decided judgment on these deep questions, was ever treated with profound respect by Channing, but it was by no means his doctrine. For himself, he believed that Jesus Christ is manifestly superior to all; that he existed before humanity, before the world; that he came from heaven, and that he hath returned there, and sitteth at the right hand of God, where he offers intercession for men. Channing believed manifestly in the miracles and the facts of the gospel.

We see, then, that Unitarians are agreed only in this—to maintain the Unity of God, and to leave opinions on the divinity of the Saviour free. Thus every opinion which is compatible with the absolute Unity of God, exists amongst them. This is for a sect, in the common acceptance of the term, a basis too vague and too large. Thus sectarian pride, party spirit, and the cohesion which commonly springs from it, whether for good or for evil, have no place amongst Unitarians. This is one source of their infirmity, but we regard it as a very happy circumstance, and one highly honourable to them. We have insisted especially on the doctrines of the more illustrious chief of the Unitarian church, but we hasten to add, that it never exacts from any one any identical belief on the subject of dogmas. He thus defines the term *liberal Christians*, after having solemnly declared that he did not use this fine title as the name of a sect or a party, or as a distinction for himself and his friends. This he would carefully avoid, "because the word *liberal* expresses the more noble qualities of the human soul, a largeness of affection and view, freedom from all local prejudice, from every narrow sentiment; so that to arrogate

it to oneself would be a sign of being infected by the same spirit which has sought to limit the words *evangelical* and *orthodox* to a particular body of Christians. Once for all, then, not being able to avoid this appellation, I define it. By a *liberal Christian*, then, I understand one who is willing to receive as Christian brethren all those who, judged in all charity, sincerely profess to receive Jesus Christ as their Lord and their Master. He (the liberal Christian) rejects every other criterion or symbol of the Christian faith and the Christian character, than the word of Jesus Christ and his inspired apostles. He believes that it is an act of disloyalty to his Master to introduce into the church the confessions of faith of fallible men as the bond of believers, or as the terms of admission into the church. He does not designate himself by any name derived from human leaders, rejects every exclusive bond with any sect or party, professes to be a member of the universal church upon earth and in heaven, and offers with joy the hand of brotherly union to every man of every denomination who gives proof that he is possessed of the spirit of Jesus Christ. With such principles, liberal Christians cannot be called a party. They are only distinguished from others by their refusal to separate themselves in any form or degree from the great body of Christ. Thus they are spread through all classes of Christians. I have known some Trinitarians and some Calvinists who deserved the name of *liberal*. In this country, liberal Christians, such as I have described them, are generally, but not universally, Unitarians, in the ordinary sense of the word."

We have endeavoured in the above to give an account of the American Unitarian church, first in a statistical and then in a doctrinal (both negative and positive) point of view. This doctrine is often accused of being *barren*, and of proving its powerlessness by its inactivity. In another article, we shall proceed to examine on what foundation this reproach rests, which has been recently repeated by M. Grandpierre and *La Revue Chrétienne*. We believe that the question will have to be answered in two ways. First by the proof, through numerous and varied facts, that the accusation is false or exaggerated; and our readers will perhaps be astonished to learn that one of the new labours which in Germany and England have, under the name of *Do-*

*mestic Missions*, just achieved so much success, has been, ever since 1826, organized and carried into effect by the Unitarians of America with a devotedness and spirit truly admirable. Having done this, we shall in the next place proceed to shew what foundation and truth the censure directed against this sect in our judgment really has.

ATH. COQUEREL, Jun.

#### EDUCATION, &c., IN AMERICA.

New York.

Mr. Wm. Chambers, in his interesting book just published, on "Things as they are in America," gives some valuable educational statistics. Exclusive of private academies, there are, in New York, 230 schools, of which 22 are for coloured children, in all of which education is entirely free. These free schools, which are judiciously scattered through every locality and open to all, are supported entirely by funds granted from the revenue of the municipality, amounting to £125,000 for the current year. The registered number of pupils in the various free schools, on the 1st of January, 1853, was 127,237, but the average attendance was only 44,596. There are schools also for the ragged vagrants of the streets, resembling the Ragged Schools of the Old World. The crowning point of the free-school system is the Free Academy. It occupies a large building more like a college than a school, and in reality is a college in all but the name. There are fourteen professors, and a number of tutors also, to teach upwards of 400 pupils. They are divided in classes and accommodated in different apartments, receiving an education of the most liberal kind at the public cost. Mathematics, classics and modern languages, oratory, drawing, composition and the natural sciences, are among the subjects taught. A large library is also open to the pupils. The annual cost is about 20,000 dollars. An obvious objection to such an institution is, that public property is taxed to educate a select number with professional aims in view. The child of the very poorest citizen is eligible, the only test being the ability to pass the prescribed examination. About thirty of the boys were the sons of persons in a humble rank of life.—The Astor Library has been recently opened freely to the public, having been endowed for this purpose, by the late John Jacob Astor, with a sum of not less than 400,000 dollars.

The collection of books amounts to 100,000 volumes of properly classified works in the best European editions. There are also the Mercantile Library and the Apprentices' Library; and an institution is in the process of erection, at the cost of 300,000 dollars, for a free reading-room and lectures. As to the education carried on by the agency of the newspaper press, every working man of respectability has his daily newspaper. Newspapers are, in the States, not a casual luxury, but a necessary of life, and their low price allows of their wide diffusion. It varies from  $\frac{1}{2}$ d. to 3d. There is no stamp, no paper duty, no advertisement duty. The postage of a newspaper within the State in which it is published is  $\frac{1}{4}$ d. But this does not include delivery at the house; for this a delivery fee is required. New York has become famous for large periodical wholesale book sales, which, like the book fairs of Leipzig, attract purchasers from great distances. In the large book-manufacturing concern of the Harpers, which Mr. Chambers visited shortly before the fire which destroyed it, he saw thirty-four flat-pressure steam-presses, producing the finest kind of work. He also saw, at the same office, the practice of stereotyping by an electric process, so as to multiply plates at a small cost. *Harper's Magazine* circulates 100,000 copies. Its reputation is somewhat tainted by piratical habits; for it systematically adopts articles, often without acknowledgment, from English periodicals. *Putnam's Magazine* is of a purely original character, and receives Mr. Chambers's wishes for its success. Untrammelled by the existence of an international copyright, Mr. Dickens's *Household Words* and *Chambers's Journal* are unhesitatingly reprinted by New-York publishers, without any compensation to the original proprietors, at whose cost and by whose energy these works were produced.

#### Massachusetts.

Education is conducted at the public expense, and therefore no fees are paid by the pupils. The doctrine on this point is, that the public highway is not more open and free for every man in the community, than is the public school-house for every child; and each parent feels that a free education is as secure a part of the birthright of his offspring, as Heaven's bounties of light and air. In the righteous code of Massachusetts, the interception of know-

ledge is a crime; and if parents are unable to supply their children with books, she becomes a parent and supplies them. The common school system of Massachusetts is under the administration of a general board of education, with local boards elected by all who pay school-rates. No corporations, lay or ecclesiastic, have anything to say in the matter. Schools are erected in districts, or divisions of towns, according to the wants of the population, as ascertained by a periodical census. In 1850, the population was close upon a million. In 1852, there were in the State 202,880 children between five and fifteen years of age, for whose education the sum of 921,532 dollars was raised by public means, being very nearly a dollar for every inhabitant. Of the above number of children, the average attendance at the common schools was 144,477. It appears, however, that 20,812 attended private schools and academies; so that the entire number of children habitually at school was 165,289, or about one in six of the population. In none of the reports coming under my notice, is any explanation given of the cause why the attendance falls so far short of the actual number of children. On inquiring into the circumstance, it was said that many parents were satisfied with sending their children three months in the year to school; the extreme temperature in winter and summer was also said to cause irregularity of attendance; and a heavy complaint was made against foreigners, more particularly Irish, for not taking care to send their children regularly to the free schools. In Massachusetts there are laws against truancy; parents who neglect to enforce the attendance of their children at the free schools, or any private school of their own choosing, being liable in penalties; but I fear these laws are loosely executed. In the appointment of teachers, no religious test is imposed; it being sufficient that they are of a sound moral character and competent for their duties. The State, in enjoining universal education, does not consider itself entitled to prescribe instruction in any specific religious doctrines, these being left to be taught by parents, by religious pastors, or by other private agencies. Much is done to extend religious instruction on a footing of kindly interest, by means of Sabbath-evening classes. At Boston, an extraordinary degree of attention is given to this kind of instruction by young persons of both sexes connected with different congre-



gations. In point of general discipline, the American schools greatly exceed those of Great Britain.

Boston, with a population of about 150,000, appropriates 330,000 dollars for the support of public schools, being more than a fourth of the whole city taxes; and as the number of pupils is nearly 23,000, the yearly cost of educating each child is therefore about fifteen dollars. Besides her elementary and advanced schools, her normal schools and her university, Massachusetts supports a State reform school at Westborough. It is on the principle of an industrial institution, work of various kinds, including field labour, being given to the inmates. To this school, young persons from seven to eighteen or nineteen years of age are sent by courts of justice for petty offences. Of 724 committed since the opening of the school, 115 were born in foreign countries, mostly in Ireland. Looking at Massachusetts as a small and comparatively sterile State, of only a million of inhabitants, it is matter of astonishment that she does so much for social amelioration. "For public free education alone," says Horace Mann, "Massachusetts expends annually more than a million of dollars. To support religious institutions for the worship of God and the salvation of men, she annually expends more than another million; and what she gives away, in the various forms of charity, far exceeds a third sum of equal magnitude. For the support of the poor, nine-tenths of whose cost originate with foreigners, or come from one prolific vice, whose last convulsive energies she is now struggling to subdue, she annually pays more than 300,000 dollars; for the support and improvement of public highways, she pays a much larger sum; and within the last dozen or fourteen years, she has invested a capital in railways, within and without the State, of nearly or quite sixty millions of dollars." Whence comes all this wealth? And the answer is, "One copious, exhaustless fountain supplies all this abundance. It is Education—the intellectual, moral and religious education of the people."

The Athenæum at Boston, consisting of a library and reading-room, Mr. Chambers describes as the finest thing he saw in America. It has a library of 50,000 volumes, and a gallery of paintings and sculpture of a high class. The Mercantile Library contains 13,000 volumes. The Lowell Institute, esta-

blished by a bequest of 250,000 dollars, provides free lectures on science, art, and natural and revealed religion. Some movements were on foot to widen the sphere of intellectual improvement by means of a free library and otherwise; and from the great number of publishing establishments, it was evident that the demand for literature was considerable. "Everybody reads, and everybody buys books," said a publisher to Mr. Chambers one day; and added, "Every mechanic worth anything at all in Massachusetts must have a small library which he calls his own; besides, the taste for high-class books is perceptibly improving." There are altogether about 18,000 school libraries in the United States.

*Providence, Rhode Island.*

Here is the Brown University, an institution directed by the Baptists, and under the Presidency of Dr. Wayland, author of a well-known treatise on Moral Philosophy. The library consists of 20,000 volumes of choice literature, kept in the finest order. The Athenæum combines a large library for general use with a reading-room. Providence possesses a variety of benevolent and disciplinary institutions, and is not behind any city of its size in New England in the number of its schools. On the Sunday during his stay, Mr. Chambers attended one of the Congregational churches, in which a good practical discourse was delivered to a respectable audience. The population of Providence is about 37,000, who possess among them thirty-five churches of one kind or another, so that it can scarcely be said the tolerant doctrines of Williams have led to a neglect of religious ordinances. The State of Rhode Island expends directly from its treasury for education 35,000 dollars per annum, to which may be added 55,000 dollars raised by local assessment for the same purpose. The yearly salary of the Governor is 400 dollars. Think of £80 a-year for a Governor; and think also of a State in which more is expended for education than for the whole apparatus of civil government! Happy little State, which seems to go on flourishingly under a taxation of a dollar a-head, everything included!

MINISTERS' BENEVOLENT SOCIETY.

The second annual meeting of this Society was held in Birmingham on October 25. The Treasurer reported

the receipts of the Society to amount to £3896. 2s. 1d. The Directors, in their Report, congratulated the members on the proximate completion of the capital which would enable the Society to begin its beneficial operations. They dwelt on the importance of periodical congregational collections in behalf of the Society, enabling all classes, and especially the poor, to contribute to its funds, and extending through the body a knowledge of its plans. However small the collection may be, it is desirable that one should be sought, at moderate intervals, from every congregation, rather than that the interests of the Society should long continue unnoticed. The only deputation sent out during the year had visited Leicester, and with beneficial results. During the next year, the deputation system will probably be more vigorously carried out, in order that a knowledge of the Society, and its claims on the support of the body, may be more widely diffused. The Report concluded by recommending the Society to the testamentary aid of its friends. In answer to inquiries, it was stated that the donations had come from all parts of the kingdom, but more from the Western and Midland counties than from the North. The number of ministers who were beneficiary subscribers was 64,—of honorary subscribers was 6 or 8,—total, 70 or 72. The annual amount which the Society would be in a condition presently to distribute, if required, would be about £400. References were made repeatedly, during the proceedings, to the differences of opinion which the resolution of Rev. E. Higginson had elicited the year before: a general desire of a healing compromise was manifested. Rev. W. Cochrane said that, though he regretted that the Society had not been placed on a wider and firmer basis, he acknowledged its merits as far as they went, and should no longer withhold the payment of the donation of £100 entrusted to him by a friend. Rev. W. M'Kean suggested that, if a law were passed authorizing the widows of beneficiary members to receive back as of right, without regard to their pecuniary circumstances, the amount actually paid to the Society by their deceased husbands, it would be accepted as a satisfactory concession by those who had last year acted with Mr. Higginson. The proposition was favourably received by many present, and it was intimated that the Directors

would not be unwilling to call a special meeting to consider the proposal. It was stated that Rev. James Malcolm, of Chester, had paid £15 as a life subscription, under a misconception as to the rules of the Society, and now desired to withdraw his subscription. A permissive resolution to that effect was passed; but it was intimated that, if the alteration suggested that day were carried into effect, Mr. Malcolm would probably be willing to remain a member of the Society.—Rev. John Kenrick, of York, was elected President for the ensuing year.

In conclusion, we venture to express the opinion, that the Directors and Members of the Ministers' Benevolent Society will exercise a sound discretion if they adopt and even extend the principle contained in Mr. M'Kean's suggestion. The more such a Society can be made to approach the form of a Mutual Assurance Society, like the Widows' Fund in Lancashire and Cheshire, the more acceptable will it prove to the bulk of the ministers of our body, and the greater the probability of its carrying out the purely benevolent purposes of its lay promoters. When public opinion on this point is brought into harmony, the Directors may with increased confidence appeal to the Unitarian body in all directions for aid.

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KENT AND SUSSEX UNITARIAN ASSOCIATION.

The forty-second anniversary of this Association was held in the Black-Friars' chapel, Canterbury, on Tuesday, 24th October last, and was attended by friends from Tenterden, Maidstone, Dover, Deal and Faversham. The Rev. Hugh Hutton, M.A., Missionary and Travelling Agent of the British and Foreign Unitarian Association, introduced the service; and the Rev. Geo. Harris, pastor of the Church of the Divine Unity, Newcastle-on-Tyne, preached an eloquent and impressive sermon on the paternal character of God,—exhibiting the testimony it bears against many portions of the popular theology, and shewing how it leads to obedience and philanthropy in our general life and conduct, and to resignation and trust in adversity and in death.

After sermon, the customary annual report was read by the Rev. R. E. B. Maclellan, Secretary of the Association. The report was chiefly occupied with details of the gradual progress towards a more liberal and kindly theology,

which are perceptible among many of the preachers and churches generally called orthodox, in the county of Kent especially. The report also noticed, with deserved thankfulness, the generous pecuniary assistance so steadily bestowed by the British and Foreign Unitarian Association on its own poorer societies, that body having, in the last twelve months, made grants to the amount of £100 to ministers or chapels in the counties of Kent and Sussex.

After a cold collation in the vestry at two o'clock, a public tea-meeting was held in the chapel at five p.m., the minister of the congregation presiding, when a number of excellent sentiments were given from the Chair, with appropriate introductions, which drew forth admirable addresses from the Revds. Geo. Harris, Hugh Hutton, Edward Talbot, of Tenterden, and Iden Payne. of Deal,—well calculated to strengthen the faith of the hearers in the great principles of Unitarian Christianity, and to induce them (if need be) to make still greater sacrifices for their maintenance or propagation.

R. E. B. MACLELLAN, Sec.

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SERVICES IN THE SCHOOL-ROOM AT  
CLEATOR-MILL.

1854. July 30, the Rev. James Martineau, Liverpool—Morning and Afternoon.

Aug. 27, Rev. R. L. Carpenter, B.A., Birkenhead—Morning: The Father in Secret (Matt. vi. 18). Afternoon: No Man liveth to Himself (Rom. xiv. 7).

Sept. 24, Rev. Henry Green, A.M., Knutsford—Morning: What Christianity claims to be and to do (1 Cor. i. 23, 24). Afternoon: Regard for Religious Instruction (1 Thess. v. 20).

Oct. 29, Rev. Franklin Baker, A.M., Bolton—Morning: Ever Learning, and never able to come to the Knowledge of the Truth (2 Tim. iii. 7). Afternoon: The Rich and Poor meet together (Prov. xxii. 2).

Nov. 26, Rev. Francis Bishop, Liverpool—Morning: Jesus the Christ of God (Luke ix. 20). Afternoon: The great Inquiry of the Human Soul answered by the Religion of Jesus (John iv. 68).

Dec. 31, Rev. Jas. Bayley, Stockport—Morning: The Influences of Christ's Example (1 Pet. iv. 1, 2)—Sacrament.—Afternoon: On the Close of the Year (Ecclesiastes vii. 8).

1855. Jan. 28, Rev. R. B. Aspland, A.M., Dukinfield—Morning and After-

noon: The Spiritual Dominion of Jesus Christ (Heb. ii. 8, latter clause).

Feb. 25, Rev. Jos. Ashton, Preston—Morning: The Things of the Spirit of God spiritually discerned (1 Cor. ii. 14). Afternoon: The Purpose and Ends of Religious Fellowship (1 Thess. v. 11).

March 25, Rev. Jos. Hutton, Upper Brook Street, Manchester—Morning: Fidelity to Present Duty, the One Thing needful (Ecclesiastes xi. 4, 6). Afternoon: Realizing the Habitual Presence of God with us (John xvi. 32).

April 29, Rev. Dr. Beard, Manchester—Morning: Wherefore this Waste? (Matt. xxvi. 8). Afternoon: Beauty is not Waste (John xii. 5).

May 27, Rev. C. Wallace, A.M., Altringham—Morning: Religious Hope—Hope maketh not Ashamed (Rom. v. 5). Afternoon: Religious Fear—in the Fear of the Lord is strong Confidence (Prov. xiv. 26).

June 24, Rev. Wm. Gaskell, A.M., Manchester—Morning: God setteth the Solitary in Families (Psalm lxxviii. 6). Afternoon: Walking by Faith (2 Cor. v. 7).

Morning Service at 10 45; Afternoon Service at 3 o'clock.

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MR. KENRICK'S GREAT WORK ON  
ANCIENT HISTORY.

We hear with satisfaction that Rev. John Kenrick has prepared for the press another volume of his History. It will include the History of Phœnicia, in continuation of the previous volumes on Ancient Egypt under the Pharaohs.

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LORD PALMERSTON AS A THEOLOGIAN.

Addressing, lately, the labourers of his neighbourhood in Hampshire, his Lordship said:

"All the good qualities of human nature—the qualities of mind and of heart—everything that tends to dignify our species and to enable men to distinguish themselves in the condition in which they have been placed—these qualities have been sown broadcast over the human race, and are as abundantly dispersed among the humblest classes as they are among the highest classes of the land. You will find that all children are born good; it is bad education and bad associations in early life that corrupt the minds of men. It is true that there are now and then exceptions to general principles. As there are men who have been born with



club feet, born blind, or with other personal defects, so also it will happen that children will be born with defective dispositions; but these are rare exceptions. Be persuaded that the mind and heart of man are naturally good, and it depends upon training and education whether that goodness implanted at birth shall continue to display itself, or whether by bad associations it shall be corrupted and destroyed."

Was this an intended thrust at one of the prime articles of his own Church, or uttered in innocent unconsciousness of its being at all inconsistent with the soundest "orthodoxy"? One thing is very clear, that either his Lordship has forgotten his Catechism, or has completely turned his back upon it. We

wonder what the Bench of Bishops think of him! Favoured, as the Court Circular tells us he is, with frequent visits from the Bishop of London, it might have been expected that the Home Secretary's faith would be safe from all damage.

#### PRIZE ESSAY ON THE ARCHITECTURE OF OUR CHAPELS.

We are happy to learn that, in reply to the advertisement contained in the *Christian Reformer*, seven essays have been sent in, some of which are of high merit. The adjudicators expect to be able immediately to announce the name of the successful competitor. The prize essay will, we confidently expect, be ready for insertion in our January No.

## OBITUARY.

Oct. 29, at St. Michael's Hill, Bristol, aged 39 years, EMMA, eldest daughter of the late George BLYTH, Esq.

Nov. 5, at Eastfield Knighton, near

Leicester, ANN, wife of Joseph CRIPPS, Esq., and youngest daughter of the Rev. Thomas Grundy, many years Leicestershire.

## MARRIAGES.

Aug. 31, at the Octagon chapel, Norwich, by Rev. D. Davis, Mr. EDWARD GALLOWAY REEVE to Miss AMELIA BOOTY, both of Norwich.

Oct. 10, at St. Pierre, Geneva, CHAS. MELLY, Esq., of Liverpool, to LOUISE, second daughter of Pierre FORGET, Esq., of Geneva.

Oct. 11, at the Octagon chapel, Norwich, by Rev. D. Davis, Mr. PIDDOCK DAY FREEMAN, of North Walsham, to Miss ELIZABETH STARLING, of Norwich.

Oct. 11, at Cross-Street chapel, Manchester, by Rev. William Gaskell, M.A., Mr. JOHN BARROW, Jun., of Manchester, to Miss ELIZABETH GOLLAND, of the same city.

Oct. 11, at Park-Lane chapel, near

Wigan, by Rev. F. Knowles, Mr. WILLIAM BAKER to Miss MARGARET ROTHWELL, both of Goose Green, Pemberton, near Wigan.

Oct. 12, at Sefton church, PETER SWINTON BOULT, Esq., of Liverpool, to HANNAH, eldest daughter of Joseph ROBINSON, Esq., of Litherland House, near Liverpool.

Nov. 5, at Stockwell-Gate chapel, Mansfield, by Rev. W. Smith, of Rochdale, Mr. TOM CLAY to Miss REBECCA METALL.

Nov. 9, at the Unitarian chapel, Moor Lane, Bolton, by Rev. Franklin Baker, M.A., Mr. GEORGE ROTHWELL to ANN, daughter of Mr. Benjamin RIGBY, of Little Bolton.

## GENERAL INDEX.

---

- Age, old, 208.  
 Aikin, Arthur, Esq., obituary of, 379.  
 Aikin, Mr., and the Warrington Academy, 230.  
 Ainsworth scholarships, 381.  
 Alexander, Dr., on Calvin and Channing, 751. Rev. J. Gordon in reply to, 753.  
 Allen, Mrs., obituary of, 128.  
 Almanacs for 1854, 49.  
 America—Unitarian intelligence, 57. M. Coquerel, Jun., on Unitarianism in, 759. Education in, 762.  
 American Unitarian Association, Quarterly Journal of, 294.  
 Architecture of our chapels, prize essay on, 767.  
 Astley, Rev. Ralph, letter to, 358.  
 Atterbury, Bishop, sketch of, 748.
- B, on the European States-System, 273.  
 B., J. R., on biblical science, 453, 527.  
 B.'s, F., obituary of Rev. C. B. Hubbard, 450.  
 Bache's, Rev. S., Lectures on Unitarianism, 497.  
 Baker's, Rev. F., Nonconformity in Bolton, 480, 559.  
 Barker, Mr. Richard, obituary of, 191.  
 Barnett's Youthful Inquirer, 106.  
 Bartlett's Pilgrim Fathers, 55.  
 Baxter, Coleridge and toleration, 180.  
 Bayley, Daniel, Esq., letter of, 237.  
 Beard's, Rev. C., Sermon before Provincial Assembly, 439, 635.  
 Bent, Ellis, Esq., letter of, 360.  
 Bentley, Mr., letters of, 622.  
 Bernard, Richard, 607.  
 Bible Society and Canon Stowell, 53, 187.  
 Biblical science, 453, 527.  
 Biblicus on the Pentateuch, 209.  
 Blyth, Miss, obituary of, 767.  
 Bolton District Unitarian Association, 382, 703.  
 Bolton, Nonconformity in, 480, 559.  
 Boston anniversaries and slavery, 511.
- Bourn, Rev. Samuel, letter of, 362  
 Brewster, William, 611.  
 Bristowe, Rev. J. B., obituary of, 376.  
 British and Foreign School Society, 581.  
     Lord Brougham's rebuke of, 593, 640.  
     Rev. J. Fullagar on, 692.  
 Brooks, Rev. John Gent, obituary of, 191.  
 Brooks, Rev. James, memoir of, 265.  
 Brougham's, Lord, speech on Education, 593, 638.  
 Brown, Mr. Dennis, obituary of, 253, 319.  
 Buddhism, 661.  
 Butler, Bishop, sketch of, 751.  
 Buxton, services at, 511.
- C. on Unitarian Home Missionary Board, 425.  
 C., R. L., on reformatory schools, 214.  
 Calvin, Lectures on, 112. Defence of, 291. Dr. Alexander's vindication of, 752. Rev. J. Gordon's Letter on, 753.  
 Calvinism and the Congregational Union, 510.  
 Cambridge, University of, and her Nonconformist sons, 479.  
 Carmarthen, Presbyterian College at, 437.  
 Census Sunday, 153. Educational, 409.  
 Chalmers, Dr., Life of, 701.  
 Chambers, Mr. W., on education in America, 762.  
 Channing, Dr., opinions on war of, 339. Dr. Alexander on the Unitarianism of, 752. Rev. J. Gordon in reply, 755. M. Coquerel, Jun., on the Unitarianism of, 760.  
 Christianity, Secularism and, 248. Paley's Judaism and, 562.  
 Church-rates and the Edinburgh Review, 696.  
 Clarke's, Rev. C., Lectures on Unitarianism, 497.  
 Clarke's, J. F., Essay on Prayer, 500.  
 Cleator, services at, 766.

- "Clergyman," a, and Canon Stowell, 187.
- Coleridge, Notes of, 102. On Baxter and toleration, 180. Original letter from, 422.
- Commerce, a nobleman's idea of, 526.
- Communion of the Lord's Supper, 51. On the use of the service, 740.
- Congregational Churches, review of Letters on, 54.
- Congregational Year-Book, 188.
- Cooper, Miss, obituary of, 63.
- Cooper, Mrs., obituary of, 128.
- Copleston, Dr., Remains of, 630.
- Coquerel's Discourses on Protestantism in Paris, 503.
- Coquerel, M., Jun., on American Unitarianism, 759.
- Corkran's Sunday Reading-Book, 499.
- Cornwallis, Miss, on Juvenile Delinquency, 214.
- Cripps, Mrs., obituary of, 767.
- Cromwell, a notable saying by, 43.
- Daniel, book of, 241.
- Dead Sea and Bible Lands, 144.
- Dean, Miss, obituary of, 128.
- Dewey's, Dr., preaching in Washington, 124.
- Dickens's Hard Times, 685.
- Dobson, Rev. Joshua, letter of, 363.
- Duckworth, Capt. George, obituary of, 644.
- Dukinfield, Sunday-school festivities at, 58. Tea-party at, 643.
- Dunn, Mr., and the British and Foreign School Society, 581.
- Eastern Unitarian Christian Society, 508.
- Eclipse of Faith, Defence of the, 162.
- Edinburgh, Unitarianism at, 316.
- Edinburgh Review, 696.
- Education, popular, 89. Public, 193. Census of, 409. Lord Brougham's speech on, 638. In America, 762.
- Eliot's Lectures to Young Men and Women, 111.
- Elliot, Mrs., obituary of, 707.
- Encyclopædia Britannica, 748. Rev. J. Gordon's Letter to the Subscribers of, 753.
- England, Sunday in, 257.
- European States-System, 273.
- Everett, Mr., on the value of the Scriptures, 490.
- Field, Rev. W., monument to, 493.
- Fishmongers' Company, 384.
- Forster's, Rev. Wm., Retrospect, 111. Sermon before West-Riding Tract Society, 635.
- Fullagar, Rev. John, on the British and Foreign School Society, 692.
- F. on Newman's Phases of Faith, 162. Plea for Unitarianism, 385. On Newman's Catholic Union, 471.
- G.'s, H., lines, 352.
- Gaskell's, Rev. W., Letters to Canon Stowell, 53. Postscript to, 187. Sermon on death of Rev. J. G. Robberds, 375. Sermon before Western Unitarian Society, 568.
- Gaskell, Mrs., obituary of, 128.
- Geneva, religious condition of, 654, 709, 717.
- Gibbs, Mr. David, obituary of, 251.
- Gibson's, Rev. M., resignation at Kidderminster, 511. Farewell Sermon of, 637.
- Gifford, Admiral, memoir of, 21. Additions to, 98.
- Godwin, Rev. Richard, letters of, 240, 618.
- Gordon, Rev. John, on Secularism, 248. Testimonial to, 311. At Edinburgh, 316. Plea for Unitarianism, 507. Letter to the Subscribers of the Encyclopædia Britannica on the Articles "Calvin" and "Channing," 753.
- Gospels, authenticity of the, 88, 180.
- Gray, Thomas, Correspondence of, 65.
- Green, Mr. John, obituary of, 256.
- Green, Mrs. Charles, obituary of, 377.
- Greswell, Rev. W. Parr, obituary of, 191.
- Griffith's, Rev. D., Farewell Sermon at Aberdeen, 637.
- H.'s, E. H., review of Hunt's Religion of the Heart, 8.
- H., J. S., on Servetus, 496.
- H.'s, J. B., obituary of Mr. H. Harrison, 513.
- Ham's, Panton, Lectures, 693.
- Hanna's, Dr., Life of Dr. Chalmers, 701.
- Hard Times, 685.
- Harrington's, Rev. J., Sermons, 757.
- Harrison, Mr. Henry, obituary of, 513.
- Harrop, Mr. Edwin, obituary of, 706.
- Hart, Mr. Samuel, obituary of, 126.
- Hart, Mr. Cheney, letter of, 621.
- Hawkes, Rev. H., on monument to John Pounds, 245.
- Heald, Mrs., obituary of, 63.
- Herbert's, Lord, scepticism, cause of, 496.
- Hibbert, Mr., on the pedigree of the late Rev. Thomas Smith, 746.
- Higginson, Rev. E., Spirit of the Bible, 77, 180, 185. B. M. on, and the book of Daniel, 241. On Rev. W. Turner, Jun., 132. Sermon on death of Rev. W. Turner, Jun., 293. Sermon before British and Foreign Unitarian Association, 428, 501.
- Hill on Juvenile Delinquency, 214.



- Hill, S. S., on the influence on society of harsh notions of the Deity, 492. On Buddhism, 661.
- Hodgetts, Mr. J. W., obituary of, 320.
- Holland, Rev. Philip, letter of, 620.
- Holland, Rev. T. C., on Baker's Non-conformity in Bolton, 488. On the Plurality of Worlds, 494. On the metaphysics of an Edinburgh Reviewer, 495. On the Marriage Act, &c., 747.
- Holyoake, Mr., 248.
- Howse, Miss, obituary of, 515.
- Hubbard, Rev. C. B., obituary of, 320.
- Hunt's, Leigh, Religion of the Heart, 8.
- Hunter's work on the Founders of New Plymouth, 603.
- Ide, Miss, obituary of, 515.
- Ierson's, Mr., Lectures, 636.
- Ireland, Protestant Church in, 676.
- Israel and the Pyramids, 296.
- Italy, Sunday in, 257.
- Judd's, Rev. Sylvester, Discourses on the Church, 758.
- K.'s review of Sauley's Journey round the Dead Sea, 144. Mahon's History of England, 517. 'Synonyms of the New Testament, 645.
- Kell's, Rev. E., memoir of Admiral Gifford, 21. Additions to, 98. Obituary of Dennis Brown, Esq., 319—of Mr. Wm. Sweetingham, 706.
- Kenrick's, Rev. J., memoir of Rev. W. Turner, Jun., 129. Work on Ancient History, 766.
- Kent and Sussex Unitarian Association, 765.
- Kentish, Rev. John, monument to, 223. Sermons of, 319.
- Kentish, Mrs., obituary of, 576.
- Killen, Dr., on Defence of Calvin, 291.
- Kimber, Mr. W. W., obituary of, 644.
- Kirby, Samuel, Esq., obituary of, 644.
- Knowles, Rev. Francis, on Singing and Psalmody, 636.
- L., on Coleridge, Baxter and toleration, 180.
- L.'s, S., obituary of Arthur Aikin, Esq., 379.
- Lakin, Miss Ann, obituary of, 319.
- Lamplighter, the, 567.
- Lang, Mr. Giles, obituary of, 516.
- Lay for the sorrowing, 272.
- Lent, a scene in, at Naples, 399.
- Livermore's Discourses, 757.
- Liverpool Liturgy, 622.
- Locke, John, correct copy of a letter from, 690.
126. On the book of Daniel and Higginson's Spirit of the Bible, 241.
- M.'s, S. F., winter song, 181.
- M.'s, T. L., obituary of Mr. Gibbs, 251.
- Macaulay, T. B., Speeches of, 115, 244. On the Protestant Church in Ireland, 676. Sketch of Bishop Atterbury, 748.
- 2 Maccabees ii. 13, on, 209.
- Maclellan's Discourse on the Doctrine of Redemption, 182.
- Madge's, Rev. T., address at Manchester New College, 446.
- Mahon's History of England, 517.
- Manchester New College, annual meeting of, 119. Rev. James Martineau's inaugural lecture at, 169. The Ainsworth scholarships and, 381. Annual examination at, 444. Rev. J. J. Taylor's address at opening of the session of, 662.
- Manchester, Trinitarian controversy in, 187.
- Manchester District Sunday-School Association, 309.
- Mann, Horace, on religious census, 153. On educational census, 409.
- Marriages, 125, 192, 320, 452, 516, 643, 708, 767.
- Marriage Acts, proposed amendment of the, 704. Rev. T. C. Holland on, 747.
- Martineau's, Rev. James, inaugural lecture at Manchester New College, 169. Speech on University reform, 414.
- Mason, William, and Thomas Gray, 65.
- Massachusetts, education in, 763.
- Maurice's Theological Essays, 31, 393.
- Mechanics' Institutions, essay on, 89.
- Melly's School Experiences, 677.
- Milton Hall and Club, 123.
- Ministers' Benevolent Society, 764.
- Ministerial resignations and removals, 122. Profession, the, 543.
- Missionary Board, Unitarian Home, 425, 642.
- Mitford, Rev. John, on Thos. Gray, 65.
- Mort, Mr. John, letters of, 239, 621.
- Murch, Mr. W., obituary of, 64.
- Murch, Mrs., obituary of, 644.
- Neal, Nathaniel, Esq., letter of, 365.
- Newcastle-on-Tyne, opening of the Church of the Divine Unity at, 297. Sonnet on entering the, 338.
- Newman's, Mr. F. W., Phases of Faith, 162. Catholic Union, 471. Quarterly Review on, 695.
- New York, education in, 762.
- Nineveh, Higginson on, 88. Story of Ancient, 296.
- Norton, Andrews, obituary of, 59.
- Obedience, 161.
- Opinions, 602.
- M., A., on popular education, 89.
- M.'s, B., obituary of Mr. Samuel Hart,

- Ormskirk, reasons for an academy at, 618.
- Orthodoxy, benefit of, 20. Bishop Watson on, 561.
- Osgood's Hearth-Stone, 188. God with Men, 730.
- Palfrey's, Dr., Judaism and Christianity, 562.
- Palmerston, Lord, as a theologian, 766.
- Paris, new religious organization in, 251. Protestantism in, 503.
- Penry, John, the Pilgrim Martyr, 295.
- Pentateuch, age of the, 209.
- Piedmont, toleration in, 125.
- Pilgrim Fathers, 55, 603.
- Plurality of Worlds, 353, 404, 494.
- Porter's, Rev. J. Scott, Lectures on Servetus and Calvin, 112. Letter to Dr. Killen on his Defence of Calvin, 291.
- Pounds, John, monument to, 245.
- Powys, Rev. T. A., on the Liturgy, 700.
- Prayer, Essay on, 500.
- Priestley, Dr., at Warrington Academy, 232. Letters of, 625.
- Provincial Assembly, 438. Rev. Chas. Beard's Sermon before, 439, 635.
- Psalms, on the book of, 44.
- Puseyite party, Archbishop Whately on, 634.
- Quarterly Review, 505, 695.
- R. on Osgood's God with Men, 730.
- R., J., on public education, 193.
- Rankin, Miss, obituary of, 705.
- Rawson, Mrs., obituary of, 577.
- Rayner, J., Esq., letter of, 367.
- Read, T. J., on the authenticity of the Gospels, 180.
- Redemption, Mr. Maclellan on, 182.
- Reformatory schools, 214.
- Regeneration, 369.
- Religion, Natural and Revealed, Free Thoughts on, 184. Liberation of, from State patronage, 384. And Science, 385, 507. Washington on, and national morality, 729.
- Rhode Island, education in, 764.
- Robberds, Rev. J. G., sketch of the life and character of, 343. Gaskell's Sermon on death of, 375.
- Robinson, John, at Leyden, 616.
- Rogers', Henry, sketch of Bishop Butler, 751.
- Roman Catholic controversy conducted on false grounds, 1.
- Rothwell, R. H., Esq., obituary of, 706.
- Russia, Dr. Solger on, 283. Thom's Sermon on the War with, 373.
- S., S., on the book of Psalms, 44. On Higginson's Spirit of the Bible, 77.
- Sabbath, the, a Layman on, 566.
- Saulcy's Journey round the Dead Sea, 145. Discoveries in the Holy Land, 342.
- School Experiences, 677.
- Science, Religion and, 385, 507. Biblical, 453, 527.
- Scrooby, Pilgrim Fathers at, 603.
- Sculpture and Sculptors, 113.
- Sears on Regeneration, 369.
- Secularism and Christianity, 248.
- Seddon, Rev. John, memoir and letters of, 224, 358, 618. Projects the Warrington Academy, 230.
- Servetus, Lectures on, 112. Defence of Calvin in the case of, 291. J. S. H. on, 496. Rev. John Gordon on, 753.
- Shaen, S., Esq., obituary of, 644.
- Shuttleworth, Sir J. K., on Public Education, 193.
- Silver, Mrs., obituary of, 252.
- Slavery and the Boston anniversaries, 511.
- Smith, Rev. Thomas, memoir of, 594. Notice of an inaccuracy respecting, 653. Mr. Hibbert on the pedigree of, 746.
- Solger's Dr., States-System of Europe, 273.
- Solly's Communion of the Lord's Supper, 51.
- Sonnet, 338.
- Southern Unitarian Fund Society, 317.
- Southern Unitarian Society, 641.
- Squire, Mr., obituary of, 64.
- Stanley, Rev. G. H., on Unitarianism at Sydney, 423. Sermon at opening of Unitarian chapel, 503.
- Stephen's, Sir James, Lecture on Desultory and Systematic Reading, 296.
- Stogdon, Miss J. B., obituary of, 376.
- Stowell's, Canon, letter to J. S. Budgett, Esq., and Rev. W. Gaskell's Letters in reply, 53. A "Clergyman" on, 187.
- Sunday in England and Southern Italy, 257.
- Sweetingham, Mr. William, obituary of, 706.
- Sydney, Unitarianism at, 423. Rev. G. H. Stanley's Sermon at, 503.
- T.'s sketch of the late Rev. J. G. Robberds, 343.
- T., C. F., on Macaulay's Speeches, 244.
- T.'s, T. F., obituary of Mrs. Silver, 252 —of Mrs. Thomas, 450.
- T.'s, E., obituary of Nathaniel Wallich, Esq., 380.
- Talfourd, Mr. Justice, obituary of, 253.
- Taylor's, Rev. J. J., Retrospect of the Religious Life of England, 109. Prayer before the British and Foreign Unitarian Association, 501. Letters on the religious condition of the Pays de Vaud and Geneva, 654, 709, 717. Address

- at opening of the session of Manchester New College, 662.
- Taylor, Dr. John, and the Warrington Academy, 230. Letters of, 360, 362.
- Teachers' Journal of Sunday-School Education, 56.
- Thom's, Rev. J. H., Sermon on the War with Russia, 373. Speech on University Reform, 418. Farewell Sermon of, 449, 543.
- Thomas, Mrs., obituary of, 450.
- Tingcombe, Miss, obituary of, 644.
- Tittmann, Dr., on Synonyms of the New Testament, 645.
- Touchet, Mr. Peter, 238.
- Toussaint, Pierre, Memoir of, 118.
- Trench on Synonyms of the New Testament, 645.
- Trinitarian controversy in Manchester, 187.
- Trinity, new proof of the, 747.
- Truth, what is, 637.
- Turner, Rev. W., Jun., memoir of, 129.
- Higginson's Sermon on death of, 293.
- On steam navigation, 691.
- Unitarian Association, British and Foreign, 428. Rev. E. Higginson's Sermon before, 501. Dispute with the British and Foreign School Society, 587.
- Unitarianism, at Edinburgh, 316. Plea for, 385, 507. At Sydney, 423. Revds. J. C. Miller, S. Bache, and C. Clarke on, 497. M. Coquerel, Jun., on American, 759.
- University reform, 246. Speeches of Revds. James Martineau and J. H. Thom on, 414. Petition from Provincial Assembly on, 442.
- Vaud, Pays de, religious condition of, 654, 709, 717.
- Vaughan, Dr., on John Wycliffe, 321.
- Vicar of Bray, companion portrait for the, 48.
- W., H., on the Roman Catholic controversy, 1. On Sunday in England and in Southern Italy, 257. A rope's end, or a scene in Lent, 399.
- W.'s, W., obituary of Miss Tingcombe, 644.
- Walker, Rev. Samuel, obituary of, 578.
- Wallich, Nathaniel, Esq., obituary of, 380.
- Wansey, Mabel, obituary of, 381.
- War, cost of, 143. Channing's opinions on, 339. With Russia, Thom's Sermon on, 373.
- Warrington Academy, 224, 230, 358, 618.
- Warwickshire Unitarian Tract Society, 574.
- Washington on national morality and religion, 729.
- Western Unitarian Christian Union, 383.
- Western Unitarian Society, 568.
- Westminster Review, 699.
- West-Riding Tract Society, 432. Foster's Sermon before, 635.
- Whately, Archbishop, on Dr. Copleston, 630. On synonyms, 646.
- Wicksteed, Rev. Charles, resignation of, 449, 571. Presentation to, 702.
- Widows' Fund, 236, 444.
- Willoughby, Lord, first President of Warrington Academy, 360. Letter to, 367.
- Winter song, 181.
- Withington, Rev. Peter, some account of, 557.
- Wood, Mr. Charles, obituary of, 377.
- Wood's, Rev. J. C., Farewell Address, 52.
- Woodward, Miss, obituary of, 63.
- Wright, Mr. Henry, obituary of, 128.
- Wright, Rev. Peter, obituary of, 644.
- Wright, Miss, obituary of, 644.
- Wycliffe, John, 321.
- Y., J., on the Sabbath, 566.
- Yates, Mrs., obituary of, 191.
- Yates, Mr. William, obituary of, 516.
- Year-Book, Congregational, 188.

*Mr. 13. etc.*



# FIRST REPORT

OF THE

## TRUSTEES OF THE HIBBERT FUND.

*June 30th, 1854.*

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THE Trust, of which the above is the title, was founded by the late Mr. Robert Hibbert, of Welbeck Street, London, some years before his death. Mr. Hibbert set forth by deed a declaration of the objects which he contemplated, and nominated the persons by whose co-operation those objects were to be carried into effect. The object of the Trust was to promote the higher and more extended education of suitable young men for the discharge of the duties of the Christian Ministry among anti-Trinitarians, by means of scholarships and other encouragements, so as to enable them to attain a very high standard of theological learning, as well as to prepare themselves for the efficient discharge of the ministerial office, by the study and practice of the active duties of the pastoral office.

On Mrs. Hibbert's death, the Fund was vested in the names of Mr. Mark Philips, of Snitterfield, and the late Mr. Robert Philips, of Heybridge; and those gentlemen were directed by the deed to select other gentlemen to be associated with themselves, with a view to consider and revise the scheme propounded for the application of the Fund, so as best to meet the objects contemplated by the Founder.

After Mrs. Hibbert's death, in February, 1853, Mr. Mark

Philips and Mr. Robert Philips proceeded to fill up the Trust, and, in conjunction with the Trustees so elected, to organise a Committee of Management, to elect a Secretary and Clerk, and to revise the scheme proposed for their adoption by the Founder. They have considered it their duty to adhere to the general plan of the scheme so propounded, until such time as, to use the Founder's words, "profiting by experience, and under the altering circumstances of after times," they shall find the Founder's leading object to require some material changes.

The Trustees having appointed a Committee of Management, delegated to such Committee the consideration of the details of the plan; and, in compliance with the desire expressed by the Founder, that as much publicity should be given to the proceedings of the Trust as would be consistent with its convenient management, and that suggestions should be invited from all persons interested in its objects, the Trustees have determined to issue periodical reports of their proceedings, and herewith furnish, as their report, an abstract of the various steps taken by the Committee, and approved by themselves, for the attainment of those ends.

In reference to the resolution of the Trustees requiring from the custodiers of the Fund a report on the advisability of continuing the Fund in the securities in which it now stands, or transferring it to others in this country, the custodiers are of opinion that it would be at present unadvisable to remove the Funds from the securities in which they were left by the Founder.

The various rules and regulations for administering the business of the Fund having been carefully revised, considered, and put into type, copies were sent to every member of the Trust for the benefit of his remarks, which were duly considered, and the whole printed for distribution, as they now appear. Besides this, such portions of the said rules and regulations as were necessary for the information of the public at large, and a third portion containing more especially the subjects and conditions of examinations for scholarships under

this Trust for the special information of those desirous of becoming candidates for such scholarships or fellowships, were also printed.

The Committee of Management, in accordance with the powers delegated to them, having appointed the Rev. John Kenrick, M.A., of York, to be the examiner of the Trust in classics and history, and Mr. Kenrick having been since compelled by the state of his health to decline the duties of the examination, the Trustees now appoint in his stead J. C. Addyes Scott, Esq., M.A.; Richard Hutton, Esq., M.A., examiner in mathematics and the physical and moral sciences; the Rev. Mr. Marks, Professor of Hebrew in University College, in Hebrew; and James Yates, Esq., M.A., in the Greek of the New Testament and Sacred History. They are happy to state that Mr. Yates will also take an honorary part in the examination generally. An examiner in German yet remains to be appointed.

The Trustees further report that with the aid and chiefly at the recommendation of Messrs. Kenrick and Hutton, the subjects and books of examination have been agreed upon, and have been duly advertised in the *Christian Reformer*, *The Times*, *The Inquirer*, and in the *Belfast Northern Whig* newspapers.

In the adoption of all their regulations and announcements, the Trustees have been deeply sensible of the great danger of the Fund being applied to other objects than those contemplated by the Founder, and of applications being made to participate therein without a due sense of the objects of the Trust; they have, therefore, felt it to be incumbent on them to be stringent in their requirements both as to the nature and extent of the subjects of examination, and as to the doctrinal opinions of candidates who aspire to enjoy the benefits of the foundation, great stress being laid on both points by the Founder himself, and particularly on the latter.

Several inquiries and applications have been already made to the Secretary from Belfast, Dublin, and various places in



England, and the Trustees have no doubt that suitable candidates will present themselves for the first and subsequent examinations.

The Trustees consider it expedient that the examination for scholarships in this Trust should not take place till after the B.A. examination in the University of London, and as this examination does not commence till the close of the month of October, and the pass examination will be immediately succeeded by those for honours in the several departments, the examination for the Hibbert scholarships cannot take place till the commencement of the month of December, but in time to enable the successful candidates to present themselves for the approbation and acceptance of the Trustees at their Christmas meeting.

The room assigned by the Council of University Hall for the use of this Trust has been properly fitted up at the expense of this Fund for the safe keeping of papers and records, and for the convenience of meetings of the Committee of Management.

The Trustees report, in conclusion, that the death of Mr. Robert Philips, of Heybridge, one of the Trustees, having been duly announced at the last general meeting, they have, in compliance with Rule XX., elected a new member to fill up the vacancy thus created. And they have appointed Walter Coffin, Esq., M.P. for Cardiff, who has accepted the Trust.

# HIBBERT TRUST.

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FOUNDED BY ROBERT HIBBERT, Esq., 19TH JULY, 1847.

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## TRUSTEES.

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SECRETARY.—THE REV. D. DAVISON, M.A.

CLERK.—MR. J. W. GOODIFF.

OFFICE.—UNIVERSITY HALL, GORDON SQUARE.

- XI. No scholar, at any time during his scholarship, to be a settled or stated minister of any congregation; but each scholar to be at liberty to officiate occasionally and gratuitously, and, after the expiration of the first two years of his scholarship, to be expected so to officiate.
- XII. Every scholar under this Fund will be expected, as a condition of his receiving his stipend, to take an active part in some philanthropic work, involving labour and thought for others, and social intercourse with the young, the ignorant, and the distressed.
- XIII. Each scholar to give to the Trustees a half-yearly report of the course of study and occupation actually followed by him, and how far, if at all, he has been engaged in the discharge of ministerial duties.
- XIV. The Trustees to be at liberty to assist, by pecuniary grants to a moderate amount, the publication of the results of any scholar's studies.
- XV. Each scholar to employ himself diligently in England or elsewhere, and to use his best endeavours to the satisfaction of the Trustees, not only to be a learned theologian, but also to cultivate the tastes and manners, and acquire the habits of refined and accomplished scholars, and become thoroughly imbued with the pure spirit of Christianity, and qualified to discharge most efficiently the duties of the Christian ministry; and each scholar is enjoined to pay particular attention to the cultivation of a power of easy, distinct, and fluent reading and speaking, and of addressing public assemblies without the aid of written composition, as an important element of great usefulness and effective preaching.

#### A.—FORM OF RECEIPT AND DECLARATION.

I hereby acknowledge to have received from the Trustees of the late Robert Hibbert, Esq., the sum of £     , being half a year's payment of my scholarship [fellowship] on that foundation. I desire again fully to express my purpose and intention of becoming a minister of the Gospel among the English Presbyterians or other non-subscribing body; and also that I do not profess any belief in the doctrine of the Trinity in any sense of that doctrine now commonly called orthodox. I repudiate all subscription to articles of faith; I promise to give true and faithful accounts of my course of studies, and to pursue the best means in my power to advance my knowledge and improve my time whilst enjoying my scholarship [fellowship]; and I also promise to submit to the directions of the Trustees and their officers appointed for the purposes of this Trust.

In addition I subjoin herewith a correct account of my course of study and pursuits during the half year just passed.

(Signed)     A. B.